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THIS COURSE WAS DEVELOPED UNDER A PEACE CORPS CONTRACT TO PROVIDE INSTRUCTION IN SOMALI AT AN ELEMENTARY LEVEL. GRAMMATICAL COVERAGE IS SUFFICIENT TO PERMIT THE STUDENTS TO ACHIEVE S2, AS DEFINED IN THE ABSOLUTE LANGUAGE PROFICIENCY RATINGS OF THE FOREIGN SERVICE INSTITUTE. THE VOLUME IS A REVISION OF AN EARLIER COURSE. THE APPROACH USED IS THE "MICROWAVE FORMAT," IN WHICH THERE IS A SHORT ELAPSED TIME BETWEEN THE INTRODUCTION OF NEW GRAMMATICAL MATERIAL AND ITS USE IN CONVERSATION. BRIEF STATEMENTS ARE GIVEN OF THE PHONOLOGY OF SOMALI AND THE METHOD OF TRANSCRIPTION USED. (KL)

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BEGINNING IN SOMALI

Revised Edition

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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Prepared Under Contract
with Peace Corps

by

J. J. Pia
P. D. Black
M. I. Samater

Program of Eastern African Studies
SYRACUSE UNIVERSITY
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APPENDIX

Text Series A. Biographical

Text Series B. Giving Directions

Building Things in Somali, by P.D. Black

INTRODUCTION

1. This Course

A.

This course has been prepared under contract with Peace Corps to provide instruction in Somali at an elementary level. The grammatical coverage is sufficient to enable the best students to achieve S2, as defined in the Absolute Language Proficiency Ratings developed by the Foreign Service Institute. The majority of students should be able to achieve S1.

This volume represents a revision of an earlier basic course prepared under contract with the U.S. Office of Education. The revision extends the grammatical coverage widely and makes use of a newly developed format. Most of the material has been tested in the classroom at least once. Much of it has been rewritten since then. Comments, suggestions and, of course, the noting of errors are welcome.

The following section discusses some of the assumptions underlying the format employed and explains how this course is similar to but different from other approaches to intensive oral language courses.

B.

Most people who have been to college have studied one or more languages in a classroom setting. Seldom in such situations has the aim been to build oral fluency; rather, the major emphasis has been on reading and translation. While that emphasis is appropriate in certain circumstances, in others only oral control of the language is a relevant objective. This course is designed to give the student the kind of exposure to Somali that will lead to oral proficiency, an aim entirely consistent with the objectives of Peace Corps.

Even though this course is designed to lead to oral fluency, it is distinctive in its approach to that goal.

There is widespread now the knowledge that the U.S. Army made use of special language training programs during World War II, programs that resulted in oral proficiency in the target languages. Such programs were highly touted, and many outrageously extravagant claims have been made for them. Modifications of those programs continue at the Defense Language Institutes and at the Foreign Service Institute. The methodology has been widely adopted by universities in such special programs as teaching English as a foreign language.

Typically classroom and language laboratory work is devoted primarily to drill. The objective is to make the handling of grammatical patterns automatic so that a student need not stop to think about how to say something but can instead concentrate on what to say. Unfortunately, the efforts have been only partially successful: those students who achieve a proficiency level sufficient to eliminate the necessity of pondering the construction of each sentence before uttering it remain an all too small percentage of the total population studying a given language.

The approach taken in this textbook is one which is engineered to remove what some scholars have asserted to be the major obstacle to learning, namely, lengthy, tedious and meaningless drill. On the other hand the approach has the built-in advantage of a short elapsed time between the introduction of new grammatical material and its use in conversation. Because of that short time the developers have called their approach the "microwave" format, since microwaves have by definition a very short period. Following the metaphor still further leads to labelling each lesson a "cycle."

2. Using the Microwave Format

Each cycle begins with a dialogue of two to four lines. New grammatical information is introduced in the dialogue. Students should imitate their instructor as he produces the dialogue sentences, continuing to imitate until everyone, both students and instructor, is satisfied with pronunciation.

The Notes provide such grammatical explanations as are appropriate to this course. They are there to provide aid and comfort, not to serve as objects of study. The notes may be examined after the material is controlled.

The drills are of several types. Induction drills serve only to give practice in producing sentences with the correct pronunciation and spelling. Many of the sentences in the induction drills are responses in other drills; some motor practice before the fact has proven useful.

Substitution drills require, as the term suggests, substitution of one item for another. Such provides two things: oral practice and grammatical information.

Transformation drills are the most difficult to operate in a classroom. They require oral practice of rearrangements of dialogue sentences. The rearrangements provide substantial amounts of grammatical information, which information is not discussed.

The Conversations give some structure as a lead off point from which to proceed to more conversation. The Conversations probably should be memorized. Thereafter the class should proceed to talk about other matters, making use only of the grammatical equipment already learned. Occasionally new vocabulary items will be required, so the instructor should provide them.

3. The Role of the Student

If this course is to be successful, the student must take an active part in it. While there is no language course that can guarantee achievement to a given level, failure to achieve can be guaranteed if the student expects the burden to be on the course. Only active participation will enable the student to progress toward the aim of "thinking Somali."

Specifically, the student must do a number of things. He must rely on his hearing, keeping his textbook closed in class. His emphasis must be on consistent and continual efforts to use Somali in all those situations where his grammar and vocabulary are adequate. He can not expect his instructors to give him complete and accurate answers to questions of Somali grammar anymore than he might expect to provide such to foreigners asking about the intricacies of English. Asking questions about grammar and requesting additional vocabulary in class is a waste of time both for the student and for the instructor. Students must expect to acquire grammatical knowledge inductively, though the Notes provide some guidance. Further, it is useful to bear in mind that a conscious and articulate knowledge of the grammar of a language is not the same as proficiency in the language. And, it is a speaking proficiency that is required here.

The student should be warned that learning a new language intensively can be an experience with a high emotional content. While success leads to more success, impatience with oneself can lead to disabling depression. When one does not learn as rapidly as he thinks he ought to, he must remember that he took five years to learn English. In that perspective any learning of Somali is in itself a remarkable achievement. Warding off the sense of frustration and the accompanying doubts about one's intellectual capabilities can become a major preoccupation. One might better spend his time working at the Somali. The plateaux and dips in the learning curves will not be overcome by much wailing and the gnashing of teeth. Rather, consistent devotion of attention and practice time to the Somali will lead eventually to more achievement. Always onward, if not always upward, is a good rule of thumb.

SOMALI PRONUNCIATION

The information set out below in semi-technical language is addressed to language coordinators who have at least a nodding acquaintance with phonetics and phonemics.

1. Consonants

Somali has twenty one consonant phonemes.

The eight stops appear in two series, fortis and lenis. The fortis series includes:

/t/, apico-alveolar. Aspirated initially.

/c/, [tš] and [dž] are included in this phoneme. Voicing is not predictable.

/k/, dorso-velar. Aspirated initially.

/∂/, retroflexed apico-palatal. Imploded initially. English speakers tend to hear the retroflection, if at all, in the preceding vowel, if there is one.

The lenis series includes four stops, all which are realized as homorganic fricatives between vocoids and vowels.

Those lenis stops between vocoids and vowels which contrast with fricatives in the same position are interpreted as geminate stops. For example, the sequence [VŏV] is interpreted as /VŏV/, but [VdV] is interpreted as /VddV/.

In the final position voiceless stop phones are interpreted as members of the lenis stops. For example, the sequence [arək], 'see (impv. sg.)' is interpreted as ending in /g/. Such base-form transcriptions are carried throughout, so that [arkey], 'he saw', is interpreted as /argey/.

The lenis stops are the following:

/b/, bilabial, both stop and fricative.

/d/, [d], apico-alveolar stop, [ð], interdental or apico-dental fricative.

/g/, dorso-velar, [g], stop, and [ɣ], fricative.

/q/, dorso-uvular, both stop and fricative.

The fricatives include the following:

/f/, labio-dental.

/s/, apico-alveolar groove.

/š/, apico-alveo-palatal.

/x/, dorso-velar.

/ħ/, pharyngeal, voiceless.

/9/, pharyngeal, voiced.

/h/, glottal fricative.

The nasels include:

/m/, bilabial.

/n/, [ŋ], velar, before velars, and [n], apico-alveolar, elsewhere.

The phoneme /l/ is realized always as a "clear", "light", or palatal l, never as the velar or "dark" l of American English ball.

The phoneme /r/ is realized as an aspirated trill initially, an unaspirated trill finally, and elsewhere as a flap. Those occurrences of a trill between vowels or vocoids are interpreted as a geminate. For example, [9ar̃ur̃], 'children', is interpreted as /9arrur/.

The semi-vowels are glides, similar to those used in English.

2. Vowels

Somali vowel systems are characterized by two sets of vowels on the one hand and on the other by a large number of vocoids whose occurrence is predictable.

The speakers whose speech served as the basis of this analysis were from Burao. Their vowel system as recorded may be atypical in that the number of vowels in their inventory is apparently smaller than that characteristic of many other speakers. Consequently, the transcription system is probably inaccurate for speakers from any other place in Somalia.

The system as analyzed consists of two rather different series, a "long" series and a "short" series. The terms "long" and "short" are used because those terms appear in the literature. More accurate terms might be "fortis" (="long") and "lenis" (="short").

The "long" vowels include:

/i/, ranges from [e], higher mid, to [i], high front.

/e/, ranges from [ɛ], mid, to [æ] low front.

/a/, [a] low central.

/o/, ranges from [ɔ], low back, to [o], mid back, to [ö], mid central, all rounded.

/u/, ranges from [O], higher mid, to [u] high back, both rounded.

There are dialects in which [æ], [e], and [ɛ] are all separate phonemes.

The "short"vowels are three:

/ɪ/, ranges from [i], high front, to [ɪ], lower high front, to [ᵻ], lower high central.

/e/, any non-high central spread vocoid is interpreted as this phoneme.

/ʊ/, ranges from [u], high back, to [ʊ], lower high back, to [ᵿ] lower high central, all rounded.

The dipthongs [ey] and [ay] are interpreted as /ey/.

Predictable vocoids are found in the following situations:

/CC/, which is an interpretation of [CvC].

/#CCV/, which is an interpretation of [#CvCV].

/VCC#/, which is an interpretation of [VCvC#].

The resonants,/l r m n/, are always accompanied by a predictable vocoid, sometimes by two - one preceding and the other following. Those vocoids whose quality cannot be predicted from the quality of the "long" vowel in the form are written. The lack of a written vowel is to be interpreted as an occurrance of /ə/. For example, /bħ/, 'go away (impv. sg.)', is an interpretation of [bəħ]. But, [saħɪb] must be written as /saħɪb/ since the [ɪ] cannot be predicted from the [a].

3. Transcription

As stated above, there are Somali dialects whose vocalic inventories vary significantly from that listed here. For example, dialects with four "short" vowels have been recorded. The language coordinator must explain to his instructors that the transcription system employed in this book is not intended to represent accurately all Somali speech. Instead each instructor should use whatever pronunciation is correct for him. He will learn to read the transcription rather quickly, a point in its favor.

Both students and instructors will ask about variant spellings in the lessons. Suffice it to say that (1) since a number of people have worked on this book and (2) since the question of an official orthography being what it is, that (3) therefore no attempt has been made to impose a uniform spelling system throughout. The authors have been as consistent as possible, but complete consistency is not now to be sought.

A final word about the "vowel-less" appearance of the transcription: students will sometimes complain that a given transcription is unpronouncable. The student is correct, of course. Indeed, unless one knows Somali, he will be unable to reconstruct from the transcription an accurate pronunciation. In that case the transcription has served a useful purpose: the student must rely on his ears rather than his eyes, a task more likely to lead to oral proficiency.

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LANGUAGE IN SOMALIA

by J. Joseph Pia

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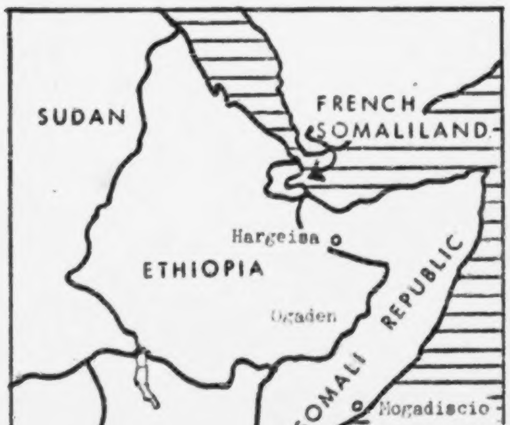
1. The Somali people live in the Horn of Africa, occupying a great portion of the arid region which stretches from the foot-hills of the mountains of Ethiopia eastward to the shores of the Gulf of Aden and southward to the coast of the Indian Ocean.

Near the turn of the century, European influence in the Somali deserts increased, with Britain securing treaties from tribal chieftains to give legal justification to the establishment of the Somaliland Protectorate along the Gulf coast. During the same period, Italy purchased from the Sultan of Zanzibar the rights to the Indian Ocean shoreline, the southern portion of which is still known as the Benadir Coast. Also, in the last half of the last century, France was engaged in concluding treaties with the Danakil — another people living along the coast of the Gulf of Aden north of the majority of Somalis — and the Isa Somali chiefs, as well as with the British, to establish French Somaliland. Later treaties and wars led to the postulation of borders, hypothetical lines running from nowhere to nowhere across the deserts between the areas of European influence and Ethiopia, which resulted in two political entities: the Somaliland Protectorate — same name as the earlier unit but with some added administrative structure and a capital at Hargeisa — and Italy's U.N. Trust territory of Somalia. In 1960 the two units became independent and united to form the Somali Republic.



The Horn of Africa

While the majority of Somalis are citizens of the Republic, others live in French Somaliland, a Department of France; in the Ethiopian Ogaden; and in the former Northern Frontier District of Kenya. Their numbers are estimated at three to five million.

Except for some very recent movements toward urbanization, Somalis in general share the ideal of pastoral nomadism as a way of life. In fact there is a substantial number, though a relatively small percentage, of people who are agriculturalists living in villages between the two rivers of the former U.N. Trust territory.

2. While most African states are multilingual, the Somali Republic is more nearly homogeneous linguistically than any of the others. In the interest of national unity, Somalis insist that all Somalis speak alike. However, professional linguists would recognize at least two other African languages in the Republic. One is composed of the three or four dialects spoken by the agriculturalists who are known by the general term of Rahanweyn. Unintelligible to Somali speakers, the dialects of the Rahanweyn people are undoubtedly related to Somali, though little descriptive and no comparative work has been carried out, with the result that the relationships of the dialects to each other, as well as the relationships between any of them and Somali, remain unknown.

The second language is a Bantu tongue, Chimini, spoken in the port town of Brava, some miles south of Mogadiscio, the Republic's capital, on the Indian Ocean. This language, sometimes known as Bravanese, is similar in some respects to Swahili in that it shows considerable vocabulary influence from both Portuguese and Arabic.

3. Somali itself is usually considered to consist of four dialect groups. Isaq, spoken in the Northern Region, principally around Hargeisa, is accorded the highest prestige. The Dir dialects, including Isa and Osmaniya, extend from the Northwestern part of the Republic westward into Ethiopia and northward into French Somaliland. Mudug occurs

See Somalia, 2, Col. 1

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farther east along the coast of the Indian Ocean and extends southward into Mijertinya and westward into Ethiopia. Around the capital city, Mogadiscio, and extending north and south along the coast the dialect is Benadir. To the south and west of the Juba River and in the remainder of the Ogaden, the people speak a dialect which the Somalis say is similar to that of the Northern Region.

These divisions conform at least in part to clan and lineage divisions within the society. The present writer has discovered, however, that the "dialects" are not really homogeneous. Rather there is what seems to be as much diversity in phonology between subdialects of Isaq as there is alleged to be between Isaq and Benadir. More thorough study may well reveal dialect divisions which do not conform to clan or lineage "boundaries."

4. Somali seems to be related to a number of other languages in the Horn which are known as Cushitic. Galla, a major language or group of languages within Cushitic, is spoken in southwest Ethiopia by about as many people as speak Somali. Altogether there may be as many as eighty Cushitic languages.

Wider relationships of the Cushitic group have been suggested, with Greenberg's statement the most recent.[1] Though much of the knowledge about the languages in question is tentative, it now appears that Cushitic together with four other groups — Berber, Chadic, Semitic, and Ancient Egyptian — forms a large stock known for a long time as Hamito-Semitic but renamed by Greenberg as Afro-Asiatic. However, internal structures of the stock itself and of each group remain less than clear. For example, very little work has been done to demonstrate that Cushitic is all of a piece; nor have the relationships between the groups within Afro-Asiatic yet been determined.

It does seem possible to say, however, that Somali and Arabic, though the peoples who speak them have had extensive cultural contacts, are not directly related. Rather, they each belong to a different family within the Afro-Asiatic stock. Indeed, they are more like distant cousins than like siblings.

5. The question of the connection between Somali and Arabic arises because, since Somalis are Muslims, Arabic is the language of culture and education. Indeed young Somali children attend Qoranic schools before entering primary school. Before they leave the Qoranic school they are expected to know the Qoran, to understand its language and its meaning for them, and to be able to write and calculate in the Arabic script. Men of prestige — elders and civil servants, e.g. district commissioners — often greet each other in Arabic and in some cases carry on their official business in that language.

Existing under the shadow of such a prestigious tongue, Somali has not yet been written for official use. Two native attempts to write the language, the Osmaniya and Gadabursi scripts, both invented in this century, have floundered on purely linguistic problems, e.g. representing the vowels, writing full forms versus reduced and elided forms, and other matters such as separating prefixes and suffixes from the forms to which they are affixed. Similarly, attempts to settle on an official orthography, i.e. selection of one of the local scripts or of modifications of either the Arabic or roman alphabets, have floundered on political problems. Indeed, the colonial government's attempt in March 1957 to publish a Somali language newspaper in roman type resulted in rioting, with proponents of other systems united in anger though divided in principle. At this writing there is still no official orthography, though there is more serious talk about it than there has been in years past.

Meantime school children spend most of their time learning two other languages: Arabic, and either English in the north or Italian in the south. Within the last few years, influenced by UNESCO personnel, the Ministry of Education decided to replace Italian with English in the schools of the southern regions. The United States is assisting the Somali people in making this difficult change by providing Peace Corps volunteers to southern primary schools to teach English. In support of that effort Syracuse University's Program of Eastern African Studies is continuing work begun under Office of Education auspices to develop pedagogical materials to teach the Somali language to Americans, Peace Corps trainees, and others. Hopefully, the Somali legislature can come soon to agreement on an official orthography and a normalized or standard dialect.

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[1] J. H. Greenberg, *The Languages of Africa*, Publication Twenty-five of the Research Center in Anthropology, Folklore, and Linguistics, Indiana University (Bloomington: Indiana University, 1963).

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CYCLE 1

Dialogue

mag9à	'[What's] your name?'
mag9ə́ygu wa yúsf	'My name is Yusuf'

Drill

A. Induction

The student repeats each line of the dialogue after the instructor until everybody is reasonably satisfied with pronunciation. Both the entire class and individual students are queried.

B. Elicitation

a. The instructor asks the class "mag9à." The class responds "mag9ə́ygu wa yúsf." Then individual students are asked "mag9à." The student replies with his own name in the sentence "mag9ə́ygu wa X."

b. Individual students ask the instructor "mag9à." He replies with his own name: "mag9ə́ygu wa Y."

C. Substitution

At any time if the students need help with the rhythm of "mag9əygu wa X", the instructor may give a name to be placed in the X position. For example:

Instructor: músa

Students: mag9ə́ygu wa músa.

Conversation

a. Students ask the instructor "mag9á." He responds with his own name.

b. Each student asks "mag9à." of each other student who, in turn, responds with his own name.

Homework

Accost at least five of your colleagues between now and class time tomorrow. Ask each person "mag9à." Surprisingly, that sequence of noises will elicit your colleague's name.

CYCLE 2

Dialogue

mag9à	'[What's] your name?'
mag9ə́ygu wa 9́bdi	'My name [is] Abdi'
9́bdi ayó	'Abdi what?'
9́bdi f́rħ	'Abdi Farah'

Notes

Somali names consist of one's own name followed by that of one's father followed in turn by that of one's grandfather. However, some people use only two names, their own and either their father's or their grandfather's.

Drill

Induction

a. 9́bdi   b. f́rħ

Substitution

a. mag9ə́ygu wa 9́bdi

f́rħ, mʊħmúd, músa, yúsf

b. 9́bdi ayó

músa, f́rħ, mʊħmúd, yúsf

Conversation

Each of the conversations are to be memorized. Then, the instructor is speaker a and a student is speaker b, with each student having his turn at the b role. Next, each student is speaker a and the instructor speaker b. Finally the students practice on each other.

The use of such symbols as X and Y allows for the appropriate information to be supplied, i.e., everyone should use his own name.

1.

a. mag9à.

b. mag9éygu wa X.

a. X ayó.

b. X Y.

2.

a. mag9éygu wa X. mag9à.

b. mag9éygu wa Y.

a. Y ayó.

b. Y Z.

3.

a. mag9éygu wa X.

b. X ayó.

a. X Y. mag9à.

b. Z.

a. Z ayó.

b. Z A.

CYCLE 3

Dialogue

mag9à	'[What's] your name?'
mag9ə́ygu wa 9́bdi	'My name [is] Abdi.
9́bdi ayó	Abdi what?
9́bdi f́rh	Abdi Farah
9bdó, buršó wnégsn	Good to become acquainted
buršó wnégsn	Good to become acquainted

Notes

1. The -ó on 9bdó is a vocative suffix.

2. The form buršó wnégsn may very well be a Somali accomodation to British manners, i.e., not "native" Somali. It is roughly equivalent to the "glad to meet you" response of an English greeting cycle. It is widely used by urbanized Somalis with foreigners.

3. When Somalis meet someone, they shake hands.

Shaking hands with a Somali can sometimes become uncomfortable for an American, because Somali's maintain contact longer than is appropriate in an American context; but a normal American reaction is insulting to a Somali. You must learn two things simultaneously: (1) to stop trying to disengage your hand before the Somali is finished with it and (2) the length of time that is appropriate in Somali culture to hang on to your Somali friend's hand. The latter you can learn by observation and shrewdness; the former only by will power.

Conversation

1.

a. mag9à

b. mag9əygu wa X

a. X-ó, bršo wnegsn

b. bršó wnegsn

2.

a. mag9à

b. mag9əygu wa X. mag9à

a. mag9əygu wa Y.

b. Y-ó, bršó wnegsn

a. X-ó, bršó wnegsn

3.

a. mag9à

b. mag9əygu wa X

a. X ayó

b. X Y, mag9à

a. mag9əygu wa Z.

b. Z ayó

a. Z A

b. Z-ó, bršo wnegsn

a. bršo wnegsn

Homework

Shake hands with your Somali instructors at least three times between now and the next time class meets.

(Do not attempt to learn to hold on to an American's hand as long as you would a Somali's.)

CYCLE 4

Dialogue

mag9îs	'[What's] his name?'
mag9isu wa yúsf	'His name is Yusuf'
yusfó, mħad šeygtey	'Yusuf, what did you say?'
nbd	'Peace'

Notes

1. Both ma nbd ba and mħad šəygtəy are common greetings. The literal translations provided in the dialogues are designed to help you understand something of the grammar involved; more accurate translations would consist of English greetings.

2. Often Somalis will go through a series of greetings upon meeting each other. Practice such series in the conversations of this cycle, listen to your instructors greet each other when off duty, and in general get the series habit.

3. You will note the difference between mag9îs and mag9îsu wa X . The -u is an article.

Drill

A. Induction

a. mag9îs

b. mag9îsu wa yúsf

c. mħad šəygtəy

B. Substitution

mag9isu wa yusf

músa, f́rħ, 9bdi, mʊħmud

Conversation

1.

a. mag9ìs.

b. mag9ìsu wa yúsf.

2.

a. mag9ìs.

b. mag9isu wa X.

a, X-o, mħad šəygtəy.

c. nbd.

3.

a. mag9à.

b. mag9əygu wa X.

a. mag9ìs (pointing).

b. mag9ìsu wa Y.

4.

a. ma nbd ba.

b. nbd.

a. mag9á.

b. mag9əygu wa X.

a. X ayo.

b. X Y.

a. mag9ís.

b. mag9ísu wa Z.

a. Z ayo.

b. Z A.

5.

a. mȟad šəygtəy.

b. nbd. ma nbd ba.

a. nbd. mag9îs.

b. mag9îsu wa X.

a. X, mȟad šəgtəy.

b. nbd.

Homework

Practice these conversations on at least five other people between now and tomorrow's class.

CYCLE 5

Review

Dialogue

ma nb́d ba	'Is it peace?'
nbd	'[It is] peace.'
ɪlħámdulɪla	'The glory to God.'

Notes

1. This greeting is the most characteristic of all Somali greetings. It is used everywhere in the Republic and, therefore, is important.

2. The response, ɪlħamdulɪla, is Arabic and may well be the mark of a quite religious person, though not neccessarily so.

Drill

A. Induction

a. ma nb́d ba b. nbd

B. Elicitation

Cue: ma

Response: ma nb́d ba

Conversation

1.

a. mag9à.

b. mag9ə́ygu wa X .

a. ma nb́d ba.

b. nbd.

2.

a. ma nb́d ba.

b. nbd. mag9à .

a. mag9ə́ygu wa X. .

3.

a. mag9à .

b. mag9ə́ygu wa X. . mag9à.

a. mag9ə́ygu wa Y .

b. Y-ó, mñád šəygtəy.

a. wa nbd.

b. ma nb́d ba.

a. nbd.

b. ɪlñə́mdulɪla.

4.

a. mag9ə́ygu wa X . mag9à .

b. mag9ə́ygu wa Y . bršó wmégsn.

a. bršó wmégsn. mñád šəygtəy.

b. nbd. ma nb́d ba.

a. nbd.

CYCLE 6

Dialogue

mag9êd	'[What's] her name?'
mag9èdu wa hlíma	'Her name [is] Halima'
ħlima ayo	'Halima what?'
ħlima muħémd	'Halima Mohammed'
ħlimo, ma nbd ba	'Halima, hi'
wa nbd	'hi'

Notes

1. In the conversations you learned that any of the greetings used so far may be responded to with any of the responses you have learned. In later lessons you will learn responses that are limited in usage.

2. Please note that even Miss Halima uses her father's name after her own, not her mother's. Further, she will continue to use her father's name after marriage; so that in English she would be referred to as Mrs. Halima Mohammed. There is no clue in her name to indicate who her husband is.

Drills

A. Induction

a. mag9èd

b. ħlima

c. muħémd

d. mag9èdu wa ħlima

B. Substitution:

mag9edu wa h̆lima

dúnia, 9ša, fdóma, mríyn

Conversation

1.

a. mag9èd (pointing).

b. mag9èdu wa correct name.

2.

a. mag9èd (pointing).

b. mag9èdu wa X .

a. X ayo .

b. X Y .

3.

a. X-o, mag9îs (pointing).

b. ma9îsu wa Y .

a. Y ayo .

b. Y Z .

a. Z-o, mh̆ad šəygtəy .

c. nbd .

a. ma nbd ba .

c. wa nbd .

4.

a. X-o, ma nbd ba

b. wa nbd

a. mȟad šeygtəy

b. wa nbd

CYCLE 7

Dialogue

nɪ́nka mag9î	'That man, what's his name?'
nɪ́nka mag9ísu wa yúsf	'His name is Yusuf.'
yusfó bršó wnégsn	'Yusuf, good to become acquainted.'
bršó wnégsn	'Good to become acquainted .'

Notes

1. The form for 'man' is nɪn, leaving -kâ as the obvious form for 'that.' Later you will learn that -kâ is only one of several forms for 'that.' Meantime, enjoy.

2. In Cycle 4 you learned the form mag9îs to mean 'his name?' Here you encounter a variant, mag9î , without the final s. Both forms are correct, though one or the other may be preferred in a given dialect area. Learn both and, when in Somalia, adopt the form which is current among your hosts.

Drills

A. Induction

a. nɪnka mag9î

b. mag9ísu wa yusf

c. nɪnka mag9ísu wa yusf

B. Substitution

a. mag9îsu wa yusf .

9́umr, muħmud, 9bdi, f́rħ, etc.

b. nɪnka mag9isu wa X .

(Use names of students in class).

Conversation

1.

a. nɪnka mag9î .

b. mag9ísu wa 9́bdi.

a. 9́bdi ayo.

b. 9́bdi yusf .

2.

a. farħó, ma nbd ba.

b. wa nbd .

a. nɪnkà mag9ì .

b.mag9isu wa muħemd.

a. muħemdo, bršo wnegsn.

b. bršo wnegsn .

3.

a. 9bdo, mag9èd .

b. mag9edu wa 9ša .

a. 9ša, bršo wnegsn . mȟad səygtəy .

c. nbd . mag9à .

a. mag9əygu wa f́rȟ .

c. frȟ ayo .

a. frȟ muȟemd .

c. bršo wnegsn .

CYCLE 8

Dialogue

ɪnńta mag9èd	'That girl, [What's] her name?'
ɪnńta mag9êdu ẇa 9́ša	'That girl, her name is Asha.'
9šəy, břsó wnégsn	'Asha, good to become acquainted.'
bršó wnégsn	'Good to beome acquainted.'

Notes

1. The form ɪnńta refers to a young, unmarried woman or girl. A married woman is referred to as áfo . A young, unmarried male may be called nɪn, as in cycle 7, or ínn. In the South wil is used as ínn is in the North. These vocabulary items will be used in the drills and conversations of this cycle.

2. The t and k which appear on such forms as ɪnńta and ínnka mark gender, the t being 'feminine' and the k 'masculine.'

Drill

A. Induction

a. ɪnńta mag9èd .

b. ínnka mag9î .

c. ɪnńta mag9èdu wa 9́ša .

d. ínnka mag9îsu wa músa .

e. afoda mag9èd .

f. wilka mag9î .

B. Vocabulary

a. Instructor gives the Somali, students give the English. Cues consist of one vocabulary item at a time, first to group at large, then to individual students.

b. Instructor gives English, students give Somali, as above.

c. Vocabulary list

ɪnń	'girl'	áfo	'married woman'
ɪ́nn	'boy'	nɪn	'man'

C. Substitution

a. ɪnńta mag9èdu wa 9š́a

ħlima, fedoma, mríyn

b. ɪ́nnka mag9isu wa musa

yusf, mʊħmúd, mʊħémd, 9bdi

c. ɪnńta mag9èd

afodá

d. ɪ́nnka mag9î

wilka

nɪnka

Transformation

In the sentence afodá mag9èdu wa 9ša substitute on cue the other vocabulary items of this Cycle and make all the appropriate changes. For example:

Instructor: ɪ́nn

Student: ɪ́nnka mag9ísu wa yusf

First the instructor gives the cue word to the group at large and then to individual students. When the patterns are under control by most of the students, the class moves on to the Conversation.

Conversation

1.

a. ɪnńta mag9èd .

b. ɪnńta mag9èdu wa X .

a. X ayo .

b. X Y .

a. X-o, mȟad šəygtəy .

c. nbd. ma nbd ba.

a. nbd .

2.

a. afoda mag9èd .

b. afoda mag9èdu wa A .

a. A-o, ma nbd ba .

c. nbd. mȟad šəygtəy .

a. nbd .

. 3.

a. wilka mag9î.

b. wilka mag9îsu wa D .

a. D-o, mag9ə́ygu wa H . bršó wnégsn .

c. bršó wnégsn. ṃh̆ad šəygtəy .

a. nbd .

4.

same as #1 with fnn

5.

same as #2 with nɪn

Cycle 9

Dialogue

A

mag9isu ħasn miya	'Is his name Hassan?'
ha. mag9isu wa ħasn	'Yes. His name is Hassan.'

B

mag9edu mriyn miya	'Is her name Mirian?'
ha. mag9edu wa mriyn	'Yes. Her name is Mirian'

Notes

1. The form *miya* is a contraction of *ma* *yahəy*

2. Atypically for Somali, in this syntactic pattern the verb, *yahəy*, is not required to show gender, as is shown by the *A* and *B* parts of the dialogue.

3. Obviously, even Somalis occasionally respond to a question with a short 'yes' or 'no.' Here, however, the full response is presented to show that you already know the syntactically appropriate response.

Drill

Induction

a. mag9isu ħasn miya.

b. mag9edu mriyn miya.

Substitution

a. mag9isu ȟasn miya.

musa, mʊȟmud, 9li, mʊhemd, f́rȟ, etc.

b. mag9edu mriyn miya.

ȟlíma, dúnya, fədoma, 9ša, ȟbiba.

Conversation

1.

a. mag9isu ȟasn miya.

b. ha.

a. ȟasənó, bršo wnegsn.

c. bršo wnegsn. mȟad šəygtəy.

a. nbd. ma nbd ba.

c. nbd.

2.

a. mag9edu ȟlíma miya.

b. ha. mag9edu wa ȟlíma.

a. ȟlíma ayo.

b. ȟlíma f́rȟ musa.

a. ȟlímo, bršo wnegsn.

b. bršo wnegsn.

3.

As above change genders.

CYCLE 10

Dialogue

A.

mag9isu ma ħasn ba.	'His name, is it Hassan?'
ha mag9isu wa ħasn.	'Yes. His name is Hassan.'

B.

mag9edu ma mriyn ba.	'Her name, is it Mirian?'
ha. mag9edu wa mriyn.	'Yes. Her name is Mirian.'

Notes

1. Undoubtedly you recognize the similarity between the pattern presented here and that for ma nbd ba. You see also that it is possible to use that pattern to ask about something, in this case mag9is.

The point made by the two parts of the dialogue is that there are no gender considerations involved in this question pattern.

2. In the transformation drills you will practice an equivalent rearrangement of this pattern, namely *ma ħasn ba mag9isu.*

Drills

A. Induction

a. mag9isu ma ħasn ba.

b. mag9edu ma mriyn ba.

B. Substitution

a. ma *ħasn* ba	'Is it Hassan?'
mħemd, yusf, sə9íd, 9ʊmr, ħʊsəyn,	
b. ma *9šá*	'Is it Asha?'
lə́yla, ħlíma, x́dra, dúnia, ħbiba	

c. ma *ħasn* ba

lə́yla, sə9íd, musa, dunia,

9ʊmr, x́dra, ħmid, 9li, amina

C. Transformation

a. The instructor gives the form *mag9edu ma aminá*, and the students respond with *ma aminá mag9edu*. (Use names from above; change genders at will).

b. The instructor gives the form *ma aminá mag9edu*, and the students respond with *mag9edu ma aminá.*

Conversation

1.

a. ma nbd ba.
b. wa nbd.
a. ɪnńtà mag9edu ma 9šá.
b. 9́ša ayo.
a. 9́ša muse.

2.

a. nɪnkà mag9isu ma 9lá.
b. maya. wa yunis.
a. yunis ayo.
b. yunis isma9íl.
a. yumis, bršo wnegsn.
c. bršo wnegsn.

3.

a. mag9edu ma ləylá.
b. ha. mag9edu wa lə́yla.
a. lə́yla ayo.
b. lə́yla kahin.
a. ləyla, nɪnkà mag9isu wa ħasn.
c. ħasno, bršo wnegsn.

Homework

Ask about the names of at least five third persons in the other training groups before class tomorrow. (ɪnńta ma Beth ba mag9edu).

CYCLE 11

Dialogue

mag9isu ma ħasn ba.	'His name is it Hassan?'
maya. mag9isu ma aha ħasn.	'No. His name, it's not Hassan.
wa cam9 .	[It's] Jama .'

Notes

1. The form *ma aha* is a genuine verb form. The *ma* in this case is the negative, while *aha* is third masculine singular, present tense of the verb meaning 'to be.' This information is given not to be memorized but rather to assure you that there is an analysis possible.

2. The sentence *mag9isu ma aha ħasn* may be rearranged with no gross change of meaning: *ħasn ma aha mag9isu* and *ħasn mag9isu ma aha* and *mag9isu ħasn ma aha*. The rearrangements are drilled.

3. The form *ma aha* is usually pronounced as one word by most speakers. Both the contracted and full forms are drilled.

Drill

A. Induction

a. ma ħasn ba mag9isu .

b: 1. mag9isu ma aha ħasn.
   2. mag9isu maha ħasn.

c: 1. mag9isu ħasn ma aha.
   2. mag9isu ħasn maha.

d: 1. ħasn ma aha mag9isu.
   2. ħasn maha mag9isu.

e: 1. maya . ħasn ma aha mag9isu.
   2. maya . ħasn maha mag9isu.

f: 1. maya . ħasn mag9isu ma aha.

2. maya . ħasn mag9isu maha.

etc.

B. Substitution

a. mag9isu ma-----ba .

yusf, 9li, musa, ħɪrsi, cam9, ħʊsəyn, etc.

b. mag9edu ma-----ba

mriyn, aminà, yunɪs, 9ša, fadomo, 9nb, etc.

c. maya . mag9isu maha-----.

Use names of students in class.

C. Transformation

a. Cue: mag9edu ħbiba maha.

Response: mag9edu maha ħbiba.

b. Cue: 9ʊsman mag9isu maha.

Response: 9ʊsman maha mag9isu.

Conversation

1.

a. mag9isu ma cam9 ba .

b. ha, wa cam9 mag9isu .

a. cam9 ayo .

b. cam9 9bdi.

a. mag9əygu wa nʊr .

c. bršo wnegsn .

a. bršo .

2.

a. ɪnńta ma səhra mag9edu .

b. maya, mag9edu səhra maha; wa amina .

a. amina ayo .

b. amina mʊhmud .

a. ɪnńka mag9isu ma 9li ba .

b. ha, wa 9li ɪsma9il .

3.

a. mag9edu ma nʊrá .

b. məya maha nʊra, wa xədra .

c. mag9a .

a. mag9əygu wa gedi .

c. gedi ayo.

a. gedi yunis .

c. bršo wnegsn .

a. bršo wnegsn .

CYCLE 12

Dialogue

mag9edu mriyn miya	'Is her name Marian?'
maya . wa ħbiba	'No . It's Habiba.'

Notes

1. The question with *miya* represents still another pattern. The form *miya* is a contraction of *ma yahey*, which full form seldom, if ever, occurs.

2. The brevity of the second line of this dialogue is designed to show that not all language courses require people to learn to talk in the full sentences that sound so bookish.

Drill

Transformation

a. *Cue:* mag9edu ma *mriyn* ba

Response: mag9edu mriyn miya

b. *Cue:* mag9isu musa miya

Response: mag9isu ma musá

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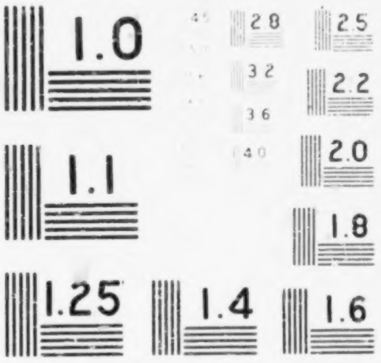
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Conversation

1.

a. mħad šəygtəy .

b. nbd .

a. ɪnńta mag9edu mriyn miya .

b. ha . wa mriyn .

a. mriyn ayo

b. mriyn 9li .

c. mag9â (to a.)

a. 9bdi .

c. bršo wnegsn

a. bršo wnegsn, mriyn .

2.

a. nɪnka mag9isu cam9 miya .

b. maya . mag9isu wa kahin .

a. ma kahin yunis ba .

b. ha wa kahin yunis .

a. yunisó, mag9əygu wa ħírsi .

c. ħírsi ayo .

a. ħɪrsi 9mir.

c. bršo wnegsn, ħɪrsi .

a. bršo wnegsn, kahin .

CYCLE 13

Dialogue

mag9isu wa mħəy,	'His name is what?'
aħmd weye mag9isu,	'Ahmed is his name.'

Notes

1. mħəy consists of mħ 'what,' plus the pronominal ending -əy . You will encounter additional forms of this in later cycles.

2. Just as with mag9isu ma aha ħasn, the second sentence of the dialogue may be rearranged with no major change of meaning: mag9isu aħmd weye and aħmd mag9isu weye . These rearrangements, general to most sentences of this pattern, are drilled.

Drill

A. Substitution

a. aħmd weye mag9isu.

cam9, ħasn, frħ, musa, nʊr, etc.

b. mag9isu ħʊsəyn weye.

9li, ħmid, 9ʊsman, ħasn, yusf, etc.

c. frħ mag9isu weye.

9mɪr, musa, cam9, ħɪrsi, aħmd, etc.

B. Transformation

a. Cue: ħasn weye mag9isu.

Response: mag9isu ħasn weye.

b. Cue: 9umr weye mag9isu.

Response: 9umr mag9isu weye.

c. Cue: mag9isu frħ weye.

Response: frħ weye mag9isu.

d. Cue: 9́bdi weye mag9isu.

Response: mag9isu wa 9́bdi.

e. Cue: mag9isu ħuseyn weye.

Response: mag9isu wa ħuseyn.

Conversation

1.

a. mħad šegtey.

b. nbd.

a. ninkà mag9isu wa mħəy.

b. aħmd weye mag9isu.

2.

a. ma nbd ba.

b. wa nbd.

a. ninkà mag9isu ma ħuseyn ba.

b. ha, mag9isu ħuseyn weye.

3.

a. mag9à.

b. mag9əygu h̄mid weye. mag9à.

a. 9li weye mag9əygu.

a. ninkà mag9isu muse miyá.

b. maya. mag9isu nʊr weye.

CYCLE 14

Dialogue

wa mñey mag9edu	'What is it, her name?'
9́dr weye mag9edu	'Adar is her name.'

Notes

1. The form *weye* is a contraction of *wu yahey* but has properties which are unique to itself.

2. The pattern *wa mñey mag9edu* may be rearranged *mag9edu wa mñey* .

3. The second line may be rearranged as follows: *9́dr mag9edu weye, mag9edu 9́dr weye* .

4. The name 9́dr is Arabic and means 'perfume.' The use of this term as a name provides a clue to the way Somalis think. While in American English such a name would be considered simultaneously overly flowery and inappropriately sentimental, quite obviously Somalis would not make the same kind of evaluation. Indeed, Somalis sometimes accuse Americans of "having no emotions" because they are not expressed in English in the same way as a Somali's feelings appear in his speech. Selection of modes of emotional expression in the language arts is of course a purely cultural matter, with cultures varying both in mode and degree of such expression. However, the burden of learning to appreciate the other person's point of view rests as always with the guest. More will be said on this issue later.

Drill

A. Induction

a. wa mħəy mag9edu

b. mag9edu wa mħəy

c. 9́dr weye mag9edu

d. 9dr mag9edu weye

e. mag9edu 9́dr weye

B. Substitution

9́dr mag9edu weye

9nb, səynb, ħln, brko, məyə̀n, etc.

C. Transformation

a. Cue: wa mħəy mag9edu

Response: mag9edu wa mħəy

b. Cue: 9́dr weye mag9edu

Response: 9́dr mag9edu weye

Conversation

1.

a. mħta wa mħəy mag9edu .

b. 9dr weye mag9edu . mag9a .

a. ħasn weye mag9əygu .

b. ħasn ayo .

a. ħasn muse .

2.

a. mag9a .

b. mag9əygu h̃límo weye .

a. 9li weye mag9əygu .

b. ninka mag9isu wa mh̃əy .

a. mag9isu wa ah̃məd .

CYCLE 15

Dialogue

kəni wa kuma	'Who is this?'
kəni wa ħasn	'This is Hassan.'

Notes

1. The form *kuma* consists of *ku* and of *ma*, the question marker. Together they are translated as 'who?'

2. *kəni* is the masculine form of 'this.'

Conversation

1.

a. kəni wa kuma.
b. kəni wa 9ʊmr.
a. 9ʊmr ayo.
b. 9ʊmr nʊr. mag9a.
a. mag9əygu muħmud weye .

2.

b. wa kuma kəni.
a. kəni wa s9íd.
b. s9íd ayo .
a. s9íd adn. mag9agu wa mħəy .
b. mag9əygu wa nuħ .

CYCLE 16

Dialogue

wa tuma təni	'Who is this?'
təni wa ħlimo	'This is Halĭmo'

Notes

1. The first brush with gender is clear cut: tuma and təni are feminine in form. Obviously the t is the crucial matter. While they have their variants, thorough learning of the t/k opposition will be useful.

2. This rearrangement of the first line works for the masculine forms too. Thus, wa kuma kəni .

Drill

A. Substitution

a. təni wa ħlimo

ħbíba, amina, 9mbro, sihan, ruqya

b. kəni wa 9bdi

9umr, ħusəyn, rabile, ħɪrsi, šɪre

B. Transformation

a. kəni wa ħasn

ħbiba, ħusəyn, sihan, aminà, šire

b. Cue: kəni wa kuma

Response: wa kuma kəni

c. Cue: wa tuma təni

Response: təni wa tuma

Conversation

1.

a. wa tuma təni.

b. təni wa kinsi.

a. kinsi ayo.

b. mag9edu wa kinsi 9əydid.

2.

a. təni wa tuma.

b. wa 9ša.

a. mag9agu wa mh̆əy.

c. ɪsma9il. mag9a.

a. 9bdi weye mag9əygu.

3.

a. wa kuma kəni. ma 9bdi ba .

b. maya. mh̆emḍ weye.

a. ɪnnta wa mh̆əy mag9edu.

b. təni wa shra.

a. bršo wnegsn.

h. bršo wnegsn.

CYCLE 17

Dialogue

kəni ma musá.	'Is this Musa?'
maya. kəni musa maha. wa 9ʊsman.	'No. It's not Musa. It's Osman.'

Notes

1. The sentence *kəni* *ma* *musá* shows another use of the pattern which may be defined abstractly as Noun/Pronoun + *ma* *X* *ba*.

2. For some speakers the name written here as *Musa* is pronounced *muse*. These variations reflect structural differences in the vowel systems of the several dialects.

Drill

A. Induction

a. kəni 9ʊsman maha

b. təni ma ħbiba

c. təni raqiya maha

B. Substitution

a. *kəni* ma *musa*

9ʊmr, ħln, səynb, farħ, mriyn, yusf, *etc.*

b. *kəni* *musa* maha

ħasn, 9́dr, ħbiba, 9ša, ħʊsəyn, ħlimo, *etc.*

Conversation

1.

a. kəni ma 9umr ba.
b. maya, 9umr maha.
a. ma 9li ba.
b. ha wa 9li.
a. 9li ayo.
b. 9li ɪsma9il.

2.

a. təni ma səhra.
b. ha, wa səhra.
a. səhra ayo.
b. səhra muse.
a. mag9əygu wa yusf.
c. bršo wnegsn, yusf.
a. bršo wnegsn səhra.

3.

a. 9liyo, kəni ma nur ba.
b. maya, kəni maha nur. wa gedi.
a. gedi ayo.
h. gedi cam9.

CYCLE 18

Dialogue

mh̃u qabta	'What does he do?'
wa kreni	'He's a clerk.'
sh̃ibkîna	'And his friend?'
m9alɪn weye	'[He] is [a] teacher.'

Notes

1. The form mh̃u qabta means literally 'what does he catch?'

2. The form sh̃ibkîna is analyzed as follows: -na 'and,' -î- 'his,' -k- 'masculine,' and shib 'friend.' More of this kind of analysis will come later. It is important to remember, however, that analysis is no substitute for fluency.

3. Undoubtedly you recognize the patterns wa kreni and m9alɪn weye as related to patterns learned earlier. These are different, of course, in that there is only one noun (technically: one member of the Noun Phrase set) here. Fore of the noun the particle is wa with the verb form yahey simply not pronounced; aft the contraction of wa yahey appears. Either side of the noun will do; just get the right form.

4. Both *kreni* and *m9alɪn* are borrowings from Arabic, the former perhaps via an Indic or Dravidian tongue which got the *k* from Arabic *q*. The Arabic root *qr?* means 'write' (qur?an).

Drill

A. Vocabulary

a. Somali--English. The instructor gives a Somali term, and the student responds with the English.

b. English--Somali.

When the students have the vocabulary under control, proceed to the grammar drills.

B. Fluency

a. *sħibkina*.

9ʊsman, frħ, shra, wzirka, mɪnɪstrka daxiliga, etc.

b. wa *kreni*.

m9alɪn, ardəy, siyasi, wzir, mɪnɪstrka t9linta, etc.

c. *m9alɪn* weye.

ardəy, siyasi, mɪnɪstrka arimaha somalida, etc.

Conversation

1.

a. kəni ma 9ʊsman ba.

b. ha. kəni 9ʊsman nur weye.

a. mħu qabta.

b. wa m9alɪn.

2.

a. aħmd mħu qabta.

b. wa siyasi.

a. sħibkina.

b. sħibkina wa mɪnɪstrka t9linta.

3.

a. yusf ma wzir ba.

b. məya. wa m9alɪn.

a. mħemdna ma ardəy ba.

b. maya. wa kreni.

CYCLE 19

Dialogue

mh̆ad ka šqəysa.	'What do you work at?'
m9alɪn ban ahəy	'I am a teacher.'

Notes

1. As noted in Cycle 13, the analysis of *mh̆ad* is *mh̆* 'what' and *-ad* 'you, singular.'

2. Just as some English verbs require prepositions, e.g., *call up* to mean 'telephone,' so do some Somali verbs need additional elements to "complete their meaning." In this instance the *ka* of *ka šqəysa* is analogous to an English preposition used with a verb. Both elements are required to give the meaning the speaker intends. You will meet other verbs like this.

3. The form *šqəysa* is a second singular, present tense verb form.

4. The sentence *m9alɪn ban ahəy* shows the *ba* which often appears after the predicate in a sentence of this type. The subject pronoun marker *-an*, 'I,' is suffixed to the *b-*.

5. The form *ahəy* is first singular, present tense of 'to be.'

Vocabulary

1. Occupations.

trcuben	'interpreter'
askari	'policeman'
dʊkenwale	'shopkeeper'

2. Ministers

gadidka	'communication'
difa9a	'Defense'
šʊqlka	'[Public] Works'
ħqoqda	'Justice'
əqalaha	'Finance'

Drill

A. Vocabulary

a. Somali--English. The instructor gives as a cue the Somali item and the student responds with the English.

b. English--Somali. The cue in English, response in Somali.

c. Add in the terms from Cycle 18.

B. Substitution

m9alɪn ban ahəy

ardəy, siyasi, trcuben, wzɪrka difa9a.

Conversation

1.

a. mħad šəygtəy.

b. nbd.

a. 9li mħu ka šqəya.

b. wa askari.

a. sħibkìna.

b. wa dʊkenwale.

2.

a. mħad ka šqəysa.

b. wħan ahəy mɪnɪstrka t9linta.

a. 9lina mħu ka šqəya.

b. wa dʊkenwale.

3.

a. mag9à.

b. mag9əygu wa yusf ɪsma9il.

a. mħad ka šqəysa.

b. wħan ahəy trcuben.

a. nʊrna.

b. wa mɪnɪstrka difa9a.

CYCLE 20

Dialogue

ma m9alɪn ba thəy, 9́li.	'Is it a teacher you, are, Ali?'
ha. m9alɪn ban ahəy.	'Yes, I'm a teacher.'

Notes

1. The form *thəy* is second singular, present tense, i.e., 'you are.'

2. The first line of the dialogue shows that the *ma X ba* pattern may be used with verb forms. (The resulting grammar is complicated and not for discussion here.) This arrangement of *ma X ba*-plus-verb is often used in situations where English speakers would ask, for example, 'Are you a teacher, Ali?'

Vocabulary

1. Occupations

drəywəl	'driver'
kuli	'unskilled laborer, coolie'
mɪlɪtéri	'soldier'

2. Governmental positions

mdħ wəyn aha dəwlədda somalida

'President of the Somali Republic'

Minister of______

warka	'Information'
ticarəda	'Industry and Commerce'
bèrəha	'Agriculture'
mınıstrka 9fimadka iyo,	šqaləha iyo ħoləha ħnanə doda 'Minister of Health, Labor and Veterinary Services.'

Drill

Substitution

a. ma m9álın ba thəy.

dreywəl, siyasi, mınıstrka warka, mınıstrka berəha.

b. m9alın ban ahəy.

mılıtéri, kreni, mınıstrka difa9a.

Conversation

1.

a. ma dreywəl ba thəy.

b. ha. dreywəl ban ahəy.

a. cam9na ma dreywəl ba.

b. maya. wa kuli.

2.

a. ma nbd ba.

b. wa nbd. ɪska wərran.

a. nbd.

b. ma m9alɪn ba thəy.

a. maya. wħan ahəy kreni.

b. sħibkína kreni miya.

a. maya. wa ardəy.

3.

a. ɪ́nnka mag9is.

b. wa yunis.

a. yunis ayó.

b. yunis 9li.

a. ma askari ba.

b. ha, wa askari.

CYCLE 21

Dialogue

ma m9alɪmə́d ba	'Is [it] a teacher (fem.)?'
ha. wa m9alɪməd.	'Yes. [She is] a teacher.'

Notes

1. The form m9alɪməd is a feminine derived from *m9alɪn*. Regularly, feminines may be derived from masculines by the suffixing of -d, *-əd* or, after vowels, *-yəd*. Some feminines serve as abstractions or simply as a source for new terms needed by the language, e.g., *nbd*. For nouns referring to occupations or nationalities the feminine in Somali refers to the female occupator and national. Hence, *ardəyəd* is a female student (not 'studenthood' as might be predicted from similar patterns in related languages). Similarly *dreywələd* is a female driver and *mɪlɪteriyəd* a female soldier, the former more likely found in a New York cab, the latter in Israel, though there are apparently lady parking lot attendants attached to the police and to the army in Somalia.

2. Note that *-əd* is suffixed to *m9alɪm-*, the base form of this item. Final *-m* is not permitted in Somali, so all *m*-final words end in *-n* unless there is something added to preserve the *-m*. (Not all final *n*'s in Somali come from final *m*'s)

Drill

A. Substitution

a. ma m9alımə́d ba?

ardəyəd, kreniyəd, askariyəd.

B. Transformation

a. Cue: təni wa m9alımə́d.

Response: kəni wa m9alın.

b. Cue: ḳəni ma kreni ba?

Response: təni ma kreniyəd ba?

Conversation

1.

a. h̆limo ma m9alıməd ba.

b. ha, wa m9alıməd.

a. sh̆ibkedna ma m9alın ba.

b. ha, wa m9alın.

2.

a. təni ma kreniyəd ba.

b. maya, wa askariyəd.

a. mag9ed.

b. mag9edu wa 9ša.

a. 9ša ayó.

b. 9ša 9li.

3.

a. 9ši ma ardəyəd ba.

b. ha, 9ši wa ardəyəd.

a. təni mag9edu wa mȟəy.

b. wa nʊra.

a. m9alɪməd miyá.

b. ha, wa m9alɪməd.

CYCLE 22

Dialogue

9li, ma m9alɪn ba thəy.	'Ali, are you a teacher?'
maya. m9alɪn ma ihi.	'No. I'm not a teacher.'

Notes

1. Like *ma aha*, *ma ihi* (where *ma* is the negative and *ihi* is first person singular, present tense of the verb meaning 'to be') is often pronounced as *mihi* by most speakers. This contracted form is drilled in the next cycle. Some speakers use *ma ahi* as the uncontracted form. Always follow the pronunciation of your instructor.

2. As with sentences containing *ma aha*, sentences containing *mi ihi* may be rearranged in several ways. Since, however, there are only two elements in this sentence--*m9alɪn* and *ma ihi*, it can be arranged only as *ma ihi m9alɪn*.

Drill

A. Substitution

a. *m9alɪn* ma ihi.

askari, kreniyəd, kuli, mɪnɪstrka difa9a.

b. ma ihi *kreni*.

drəywal, ardəy, mɪnɪstrka t9linta, m9alɪməd.

B. Transformation

a. Cue: drəywal ma ihi.

Response: ma ihi drəywal.

b. Cue: ma ihi mɪlɪtéri.

Response: mɪlɪtéri ma ihi.

Conversation

1.

a. ɪska wərran.

b. nbd.

a. 9li, ma m9alɪn ba thəy.

b. məya, m9alɪn ma ihi.

a. mħad ka šqəysa.

b. wħan ahəy mɪnɪstrka t9linta.

2.

a. səhra, ma kreniyəd ba thəy.

b. maya, ma ihi kreniyəd, wħan ahəy ardəyəd.

a. šɪre askari miya.

b. ha, askari weye.

3.

a. ħbibi ma m9alimad ba.

b. ha, wa m9alimad.

a. ləyla, ma drəywaləd ba thəy.

b. maya, drəywaləd ma ihi, wħan ahəy askariyəd.

CYCLE 23

Dialogue

muse, ma krena thəy.	'Musa, are you a clerk?'
maya. mihi kreni.	'No, I'm not a clerk.'
wħən ahəy m9alɪn.	'What I am [is a] teacher.'

Notes

1. In the cycle 20 the sentence *ma* *m9alɪn* *ba* *thəy* occurred and was briefly described. The sentence *ma* *krena* *thəy* is of precisely the same form, but illustrates the fact that optionally, but usually, *ba* contracts with a final vowel in the preceding word to become *-a*; thus *kreni* *ba* becomes *krena*, *dukenwale* *ba* becomes *dukenwala*, *9bdi* *ba* becomes *9bda*, and so forth. This contraction does not occur when *ba* is preceded by a consonant, however; *m9alɪn* *ba* does not contract. As a borderline case, *ardəy* *ba* may be heard as *arda* and *9li* *ba* as *9la*, but these are rare. The common contractions are drilled below.

2. The form *wħan* consists of *wħ-*, imprecisely equivalent to 'thing,' 'something,' or 'that which,' plus the first person singular *-an* (the same one as in the *ban* in *m9alɪn* *ban* *ahəy*). While it is thus awkward to render such a sentence as *wħan* *ahəy* *m9alɪn* literally in English, *wħan* and similar forms are characteristic of Somali and you will soon find them essential to a fluent command of the language.

Drills

A. Substitution

a. wħan ahəy m9alɪn.

kreni, askari, trouben, dukemwale.

b. ma krena.

siyasi, m9alɪn, kuli, kreniyəd, 9li, wzir.

c. ma askara thəy.

drəywəl, mɪnɪstr, dukemwale, mɪlɪtéri.

B. Transformation

a. Cue: ma kreni ba.

Response: ma krena.

b. Cue: ma mɪlɪtéri ba thəy.

Response: ma mɪlɪtéra thəy.

Conversation

1.

a. muse, ma askara thəy.

b. maya. askari mihi, krenan ahəy.

a. 9dr ma m9alɪməd ba.

b. maya. m9alɪməd máha. wa ardəyəd.

2.

a. mħad ka šqəysa.

b. askaran ahəy.

a. 9lina ma askari ba.

b. maya. wa mɪnɪstrka difa9a.

3.

a. kəni wa kʊma, ma 9la.

b. ha. wa 9li ɪsma9il.

a. mñu qabta.

b. wa ardəy.

CYCLE 24

Review

Dialogue

ɪsəgu ma m9alɪ́n ba.	'Is he a teacher?'
maya. m9alɪn maha.	'No. [he's] not a teacher.'
wa kreni.	'[he's] a clerk.'

Notes

1. The form ɪsəgu is 'he' plus the suffixed article -u.

2. Pronouns are used in constructions of this type - ma X ba - for emphasis.

3. The patterns ma X ba and wa X may be used not only with occupations and names, but also with names of objects such as bug 'book' (from English), kursi 'chair,' mis 'table,' qalɪn 'pen,' 'pencil,' xd 'ink,' and wrqad 'paper' (from the same Arabic root as another word for paper, wraq, which also means 'newspaper'). All of these nouns happen to be 'masculine' except for the two words for 'paper,' which are 'feminine'. These items are drilled.

Drill

A. Vocabulary

The instructor will give a recently introduced vocabulary item. The student responds with the English translation. The instructor then gives the correct response. Example:

Informant: xd
Student: ink
Informant: ink

B. Substitution

a. kəni ma *qalɪn* ba
m9alɪn, xd, bug, mis, wzir, aħmd, *etc.*

b. kəni wa *mis.*
kʊrsi, kreni, xd, ħmid, qalɪn, *etc.*

c. təni ma *wrqad* ba
m9alɪməd, wraq, ħln, kreniyəd, *etc.*

d. təni wa *wraq.*
ħlima, ardəyəd, wrqad, 9ša, *etc.*

Conversation

1.

a. kəni wa kʊma.
b. wa mʊħmud.
a. ɪsəgu ma m9alɪn ba.
b. maya. wa ardəy.

2.

a. ma nbd ba.
b. wa nbd.
a. kəni ħasn miya.
b. ha. wa ħasn frħ.
a. ma krena ɪsəgu.
b. maya. wa trcuben.

3.

a. mħad šegtəy.
b. nbd.
a. nɪnkasi wa kuma.
b. wa 9bdɪlaħi.
a. ɪsəgu ma m9alɪn ba.
b. ha. wa m9alɪn.

CYCLE 25

Dialogue

h̄ggad ku əlatey	'Where were you born?'
wh̄an ku əšəy bur9o.	'I was born in Burao.'

Notes

1. h̄ggad consists of h̄gge 'where' plus the second person singular -ad. You may also hear h̄gged for this.

2. Ku performs a function similar to the English preposition 'in', in this context. Note, however, that it precedes the verb rather than the noun.

3. The change of the verb meaning 'to be born' from əlatey in the second person singular past to əšəy in the first person singular past is not as irregular as it might first appear. The root of the verb is əl-, the ending -əy indicates the past tense. In əlatey the -t- is the sign of the second person, and in verbs of this class an -a- is automatically placed before this -t- . In persons not signaled by this -t- , a -t- (but without any preceding -a-) is automatically placed before the tense marker. This explains əlatey, but for the first person singular we should then expect əltəy, which does not in fact occur. Instead, every lt combination in Somali is automatically pronounced š , hence əšəy. You will see more of this latter phenomenon, with nouns as well as verbs, in later cycles.

4. You should familiarize yourself with the names and locations of the more important cities of the Somali Republic. In the north these include Hargeisa (*hargəysa*), Burao (*bur9o* - originally meaning 'sand hill'), Berbera (*berbera*), Erigavo (*9rigabo*), Borama (*borame*), and Las Anod (las9nod) - 'milky wells'). In the south is the capital and largest city of Somalia, Mogadishu (*moqdišo*). You may also find this name in its Italian guise Mogadiscio, and you may hear the city,or even (by Somalis from the Northern Region) the whole Southern Region, referred to as *ħamr* in Somali. Smaller, but somewhat well known, towns near and south of Mogidishu include Afgoi (*afgoye* - so named because it 'cuts the mouth' of the Juba River), Merka (*mrka*), and Brava (brawe).

5. The elements of *wħan* *ku* *ðšəy* *bur9o* may be re-arranged as *bur9an* *ku* *ðšəy* (*bur9an* of course being *bur9o* plus *ban*). Both arrangements are drilled.

Drill

A. Substitution

a. wħan ku ðšəy *bur9o*.

ħargəysa, 9rigabo, afgoye, moqdišo, mrka.

b. *hargəysan* ku ðšəy.

borame, bur9o, berbera, las9nod, brawe.

B. Transformation

a. Cue: moqdišan ku əšəy.

Response: wħan ku əšəy moqdišo.

b. Cue: wħan ku əšəy berbera.

Response: berberan ku əšəy.

Conversation

1.

a. ɪska wrran.

b. nbd.

a. ħgad ku əlatəy.

b. wħan ku əšəy bur9o.

2.

a. mag9à.

b. wa yunis mag9əygu.

a. ħgad ku əlatəy.

b. mogdišan ku əšəy.

3.

a. mag9əygu wa 9li. mag9à.

b. ħɪrsi

a. ħgad ku əlatəy.

b. wħan ku əšəy 9erigabo.

CYCLE 26

Dialogue

ma hargəysad ku ∂latəy. 'Were you born in Hargeisa?'

maya. wh̃an ku ∂šəy moqdišo. 'No, I was born in Mogadishu.'

Notes

The phrase ma hargəysad is the normal contraction of ma hargəysa ba+ad. The -ad is second person, 'you,' and is, as normally, suffixed to a preceding ba. (Remember, the b of ba is missing because hargəysa ends in a vowel.)

Drill

a. ma hargəysad ku ∂latəy.

berbera, moqdišo, brawe, borame, bur9o.

b. krenan ahəy.

m9alɪn, ardəyəd, siyasi, askari, dʊkenwale.

Conversation

1.

a. ma nbd ba.

b. wa nbd.

a. ma moqdišad ku ∂latəy.

b. maya. wh̃an ku ∂šəy afgoye.

2.

a. mh̄ad ka Šqəysa..

b. krenan ahəy.

a. ma bur9ad ku ðlatəy.

b. maya. wh̄an ku ðšəy berbera.

3.

a. amina, mh̄ad šəygtəy.

b. nbd.

a. ma h̄argəysad ku ðlatəy.

b. ha. h̄argəysan ku ðšəy.

CYCLE 27

Dialogue

ma mgalad ku ∂latəy	'Were you born in a city
mise miyi.	or in the interior?'
wħan ku ∂šəy mgalo.	'I was born in a city.'

Notes

1. The form *mise* is roughly equivalent to 'or' in English. Note that, similar to in English, the part of the sentence preceding *mise* (i.e. *ma* *mgalad* *ku* *∂latəy*) could stand by itself as an independant sentence. Note also, however, that in the first sentence in the dialogue, only a noun follows *mise*; it is not necessary to repeat the verb or even the 'preposition' *ku*.

Drill

A. Induction

a. ma miyad ku ∂latəy mise mgalo.

b. ma hargəysad ku ∂latəy mise las9nod.

c. ma moqdišad ku ∂latəy mise afgoye.

B. Substitution

a. ma miyad ku ∂latəy mise *mgalo*.

las9nod, moqdišo, bur9o, berbera, mrka.

b. ma *mgalad* ku ∂latəy mise miyi.

moqdišo, berbera, bur9o, hargəysa, brawe.

C. Transformation

Cue: ma mgalad ku ələtəy mise miyi.

Response: ma miyad ku ələtəy mise mgalo.

Conversation

1.

a. 9liyo, mħad qabta.

b. m9alɪn ban ahəy.

a. ma mgalad ku ələtəy mise miyi.

b. wħan ku əšəy mgalo.

2.

a. ləyla, ma bur9ad ku ələtəy mise hargəysa.

b. wħan ku əšəy ħargəysa.

a. sħibkàna.

b. wħu ku əšəy mrka.

3.

a. ɪska wrran 9umr.

b. wa nbd.

a. ma miyi bad ku ələtəy mise mgalo.

b. wħan ku əšəy miyi.

CYCLE 28

Dialogue

ħggu ku əšəy.	'Where was he born?'
wħu ku əšəy berbera.	'He was born in Berbera.'

Drill

wħu ku əšəy berbera.

hargəysa, moqdišo, bur9o, brawe, 9erigabo.

Conversation

1.

a. ma nbd ba.

b. nbd.

a. s9id ħgu ku əšəy.

b. wħu ku əšəy borame.

2.

a. nınkasi wa kuma.

b. wa kahin.

a. ħgu ku əšəy.

b. wħu ku əšəy moqdišo.

3.

a. ma m9alın ba thəy.

b. ha. m9alın ban ahəy.

a. ħgad ku əlatəy.

b. mrkan ku əšəy.

CYCLE 29

Dialogue

ma wh̃əy ku ∂latəy mgalo	'Was she born in a city
mise bediye.	or in the interior?'
wh̃əy ku ∂latəy mgalo.	'She was born in a city.'

Notes

1. *wh̃əy* is the corresponding form of *wh̃u*. Notice the accompanying difference in the verb: *wh̃u* *ku* *∂šəy* *mgalo* but *wh̃əy* *ku* *∂latəy* *mgalo*. This *∂latəy* is a form identical in appearance to that of the second person singular *∂latəy*, except that in this case the -*t*- indicates third person feminine singular, 'she.'

2. There is no difference in meaning between *miyi* and *bediye*; the latter, however, is from Arabic.

Drill

A. Substitution

a. wh̃əy ku ∂latəy *mgalo*.

bediye, las9nod, bur9o, miyi, moqdišo, afgoye.

b. ma wh̃əy ku ∂latəy *hargəysa*.

brawe, afgoye, 9erigabo, las9nod, borame.

B. Transformation

a. *Cue*: ma wh̃əy ku ∂latəy *mgalo* mise *miyi*.

Response: ma wh̃əy ku ∂latəy *miyi* mise *mgalo*.

Conversation

1.

a. ħalimo ma wħəy ku ∂latəy mgalo mise bediye.

b. wħəy ku ∂latəy bediye.

a. ma kreniyəd ba.

b. maya. wa m9alıməd.

2.

a. cam9o, ħgad ku ∂latəy. ma miyi mise mgalo.

b. wħan ku ∂šəy mgalo.

a. ma askari ba thəy.

b. ha. askari ban ahəy.

3.

a. ma nbd ba.

b. wa nbd.

a. 9ši ma wħəy ku ∂latəy bediye mise hargəysa.

b. wħəy ku ∂latəy hargəysa.

CYCLE 30

Dialogue

adiga iyc wlalkà ma wh̃a ku ∂latəyn moqdišo.	'Were you and your brother born in Mogadishu?'
maya. anigu wh̃an ku ∂šəy bur9o lakin ɪ̣segù wh̃ų ku dšəy hargəysa.	'No. I was born in Burao but he was born in Hargeisa.'

Notes

1. The form iyo is partially equivalent to English 'and.' Note that it is used here to connect two nouns.

2. In the form wh̃a the -a is a general marker which may be used for any person, i.e., it agrees with any person of a verb. Under certain circumstances this general marker is used instead of one which is specifically one or another person.

3. The form lakin 'but' is a borrowing from Arabic. Note that it joins independant sentences.

4. You have seen ɪsegu before; similarly anigu and adiga are the first and second person singular pronouns plus the articles -u and -a respectively. The remaining singular pronoun is ɪyədu 'she.' These forms, with the article -u (hence adigu) are drilled.

Drill

Substitution

a. anigu wħan ku ∂šəy mogdišo.

mrka, las9nod, berbera, 9erigabo

b. adigu wħad ku ∂latəy bur9o.

borame, afgoye, 9erigabo, moqdišo.

c. ɪsəgu wħu ku ∂šəy mrka.

moqdišo, bur9o, brawe, hargəysa.

d. ɪyədu wħəy ku ∂latəy 9ərigabo.

hargəysa, berbera, borame, afgoye.

e. ɪsəgu wħu ku ∂šəy hargəysa.

adigu, ɪyədu, anigu, ɪsəgu.

f. adiga iyo wlalkà ma wħa ku ∂latəyn borame.

sħibkà, 9́li, 9ši, ħmid, ħʊsəyn.

Conversation

1.

a. ma nbd ba.

b. wa nbd.

a. ma moqdišad ku ∂latəy.

b. maya. wħan ku ∂šəy bur9o.

2.

a. mħad šəygtəy.

b. nbd.

a. adiga iyo wlalka ma moqdiša ku ∂laten.

b. maya. anigu wħan ku ∂šəy hargəysa lakin
ɪsəgu wħu ku ∂šəy brawe.

3.

a. adiga iyo wlal ma wħa ku ðlateyn. afgoye.

b. anigu wħan ku ðšəy afgoye lakin wlalkəy
wħu ku ðšəy hargəysa.

a. anigu bur9an ku ðšəy.

CYCLE 31

Dialogue

ħged ka tɪmɪd.	'Where did you come from?'
wħan ka ɪmɪd amerika.	'I come from America.'

Notes

1. *ħged* is simply another pronunciation of *ħgad*; while the difference may be partly dialectal, one speaker of Somali may use both forms at various times. Always follow the practice of your instructor or of the Somali with whom you are speaking.

2. *ɪmɪd* and *tɪmɪd* (alternately *ɪmi* and *tɪmi*)are respectively the first and second person singular past forms of the verb meaning 'come.' Notice the parallel between these and *ahəy* and *thəy*, which latter, however, are present tense forms.

3. In this lesson the names of some countries and the corresponding nationalities are drilled. Some, and on certain occasions perhaps all, of the terms for nationalities apply equally to both men and women. Some of the terms however, such as *Somali* 'a Somali,' commonly add the feminine -*əd*, -*yəd*: *somaliyəd* 'a female Somali.' Such forms are noted in the vocabulary.

Vocabulary

	1. Countries.	2. Nationalities
America	amerika	m̆r:əykn
China	cəyna	šine
England	ɪglan	ɪngris
France	frans	fransis
Germany	crmal	crmal
Russia	ruš	ruš

In the following the terms for nationalities may add some form of the feminine -əd.

Somalia	somaliya	somali
(The Somali Republic)	(cmhuriyəda somaliyed)	
Saudi Arabia	s9ʊdi arebiya	s9ʊdi
Aden	9dn	9dni
India	hɪndiya	hɪndi
Italy	ɪtalia	tlyani
Ethiopia	itobiya	ħbaši
Kenya	kiniya	swaħili

Due to the friction between Somalia on the one hand and Ethiopia and Kenya on the other, the last two terms for the corresponding nationalities are derogatory. These are the commonly used terms, however, and for nonderogatory equivalents you must go to English.

Arabs in general are called 9rb (fem. 9rbiyəd).

Drill

A. Vocabulary

As before, the instructor should drill the student on the meanings of the newly introduced vocabulary items.

B. Substitution

a. wħan ka ɪmɪd amerika.

somaliya, ruš, itobiya, ɪglan, ɪtaliya, frans.

b. somaliyan ka ɪmɪd.

hindiya, crmal, s9ʊdi arebiya, cəyna, kiniya, 9dn.

c. mrəykn ban ahəy.

šine, somali, crmal, fransis, ɪngris, 9rab.

d. wħan ahəy hɪndi.

somali, ruš, tlyani, fransis, mrəykn, 9dni.

C. Transformation

a. Cue: crmal ban ka ɪmɪd.

Response: wħan ka ɪmɪd crmal.

b. Cue: wħan ka ɪmɪd hɪndiya.

Response: hɪndiyan ka ɪmɪd.

Conversation

1.

a. ħged ka tımıd.

b. wħan ka ımıd amerika.

a. ma m9alın ba thəy.

b. ha. wħan ahəy m9alın.

2.

a. ıska wrran.

b. nbd.

a. ħged ka tımıd.

b. somaliyan ka ımıd.

a. ma somaliyad ku ∂latəy.

b. ha.

3.

a. ma nbd ba.

b. wa nbd.

a. ħged ka tımıd.

b. wħan ka ımıd ħargəysa.

a. ma ardəyəd ba thəy.

b. maya. askariyəd ban ahəy.

CYCLE 32

Review

Dialogue

ħged ka tɪmɪd.	'Where did you come from?'
wħan ka ɪmɪd somaliya.	'I came from Somalia.'
ma somali ba they.	'Are you Somali?'
ha.	'Yes.'
ħgad ku ∂latəy.	'Where were you born?'
wħan ku ∂šəy borame.	'I was born in Borama.'

Drill

A. Substitution

a. ma somala thəy.

ɪngris, mrəykn, 9dni, šine, ruš, swaħili, somaliyəd.

b. mrəykn mihi.

somali, fransis, swaħili, crmal, s9ʊdi, tlyani.

c. crmal ban ka ɪmɪd.

borame, somaliya, kiniya, bur9o, frans, 9dn.

d. wħu ku ∂šəy itobiya.

amerika, moqdišo, mrka, cəyna, brawe, kiniya.

e. ma somaliyad ku ∂latəy.

ruš, mrka, 9erigabo, hɪndiya, ɪtaliya, ɪglan.

B. Transformation

a. *Cue:* *somal*an ahəy.

Response: wħan ahəy *somali*.

b. *Cue:* wħan ahəy *šine*.

Response: *šin*an shəy.

c. *Cue:* ma wħa thəy *somali* mise *ħbaši*.

Response: ma *somal*a thəy mise *ħbaši*.

d. *Cue:* ma *mrəykn* ba thəy mise *ɪngris*.

Response: ma wħa thəy *mrəykn* mise *ɪngris*.

Conversation

1.

a. ma ɪngris ba thəy.

b. maya. mrəykn ban ahəy.

a. ma amerikad ku ðlatẹy.

b. ha hey, wħan ku ðšəy amerika.

2.

a. ma somali ba thəy mise ħbaši.

b. ħbaši ma ihi. wħan ahəy somali.

a. ma wħad ku ðlatəy afgoye.

b. maya. bərberan ku ðšəy.

3.

a. ʕliyó. ħged ka tɪmɪd.

b. boraman ka ɪmɪd.

a. ma boramad ku ∂latəy.

b. ha.

a. ma askara thəy.

b. maya. mɪlɪteran ahəy.

CYCLE 33

Dialogue

ma mgalad ku nošhəy.	'Do you live in a city?'
maya. wh̄an ahəy rer miyi.	'No. I am a nomad.'

Notes

1. The verbal form nošhey consists of nol 'alive' plus they 'you are.' As mentioned before, the combination lt is pronounced š .

2. A rer is a group of somalis linked by kinship. Metaphorically perhaps, the link may be other things, such as place of habitation or nationality. The form rer miyi refers to the set of Somalis who inhabit the interior, i.e., the pastoral nomads. Also, the form may refer to a member of the set. Other sets include rer mgal 'town dwellers,' rer bur9o 'people who live in Burao,' etc.

3. The first sentence may also be rearranged as ma wh̄ad ku nošhey mgalo, in which wh̄ad is analogous to the wh̄ey in cycle 29. This rearrangement is drilled.

Drill

A. Substitution

a. keni wa rer bur9o.

miyi, borame, moqdišo, bediye, afgoye, mgal.

b. ma mgalad ku nošhəy.

mrka, berbera, moqdišo, somaliya, afgoye, 9dn.

c. ma wh̃ad ku nošhəy borame.

somaliya, s9ʊdi arəbiya, ruš, 9erigabo, hargəysa.

B. Transformation

a. Cue: ma wh̃ad ku nošhəy ɪglan.

Response: ma ɪglan bad ku nošhəy.

b. Cue: ma itobiyad ku nošhəy.

Response: ma wh̃ad ku nošhəy itobiya.

Conversation

1.

a. mh̃ad šəygtəy.

b. nbd. ɪska wrran.

a. nbd.

a. ma mgalad ku nošhəy.

b. maya. wh̃an ahəy rer miyi.

2.

a. 9ša, ħged ku əlatəy.

b. wħan ku əšəy brawe.

a. ma rer miyi ba thəy mise rer mgal.

b. rer mgal ban ahəy.

3.

a. ma miyad ku nošhəy.

b. ha. rer miyan ahəy.

a. ma moqdišad ku əlatəy mise miyi.

b. miyi ban ku əšəy.

CYCLE 34

Dialogue

rggasi ma rer miyi ba.	'Are those men nomads?'
maya. wa beréley.	'No. They're farmers.'

Notes

1. While rg 'men' and berélәy 'farmers' are both plural in meaning, you may hear them used with either a plural or singular verb form. Follow the practice of your instructor. berélәy is ultimately derived from bèr 'farm' or 'garden.'

2. rggasi consists of rg plus the gender marker -g- plus -as- 'that' or 'those' plus the article -i.

3. The first sentence can also be rearranged as ma rer miyi ba rggasi. This is drilled.

Drill

A. Substitution

a. rggasi ma rer miya.

nɪnkasi, ħmid, ħbibi, frħ, sħibkî, ɪyədu, 9ši.

b. ma m9alɪn ba sħibkî .

ɪsəgu, ɪ́nnkasi, ləyli, muse, ɪyədu, aħmd.

c. ɪsəgu ma m9alɪn ba.

mrəykn, kreni, tlyani, somali, dreywel, ħbaši.

d. ɪyədu ma kreniyəd ba.

somaliyəd, mrəykn, m9alɪməd, swaħiliyəd, 9dniyəd.

e. ɪsəgu ma tlyana.

rer brawe, mrəykn, siyasi, somaliyəd, askari.

B. Transformation

a. Cue: 9bdi ma drəywəl ba.

Response: ma drəywəl ba 9bdi.

b. Cue: ɪyədu ma s9ʊdiyəd ba.

Response: ma s9ʊdiyəd ba ɪyədu.

Conversation

1.

a. nɪnkasi ma rer miyi ba.

b. maya. wa m9alɪn.

a. ma wħu ku ðšəy 9erigabo.

b. ha. wħu ku ðšəy 9erigabo.

2.

a. ma rer miyi ba rggasi.

b. maya. wa bereləy.

a. ma rer bur9a.

b. ha. wa rer bur9o.

3.

a. rggasi ma rer mgal ba.

b. ha. wa rer mgal.

a. ma bereləy ba.

b. ha. wa bereləy.

CYCLE 35

Dialogue

ma mgaləy ku nolyihin.	'Do they live in a city?'
ha. afgoyəy ku nolyihin.	'Yes. They live in Afgoi.'

Notes

1. Again, nolyihin consists of nol 'alive' plus the verb meaning 'to be,' in this case the third person plural present yihin.

2. The form mgaləy is, of course, a contraction of mgalo and bəy, the latter being b- (as in m9alɪn ban ahəy, etc.) plus the third person plural marker -əy. Likewise for afgoyəy.

Drill

A. Substitution

a. ma las9nod bəy ku nolyihin.

miyi, hargəysa, s9udi arəbiya, somaliya, hɪndiya, mrka.

b. amerikəy ku nolyihin.

mgalo, bur9o, ərmal, 9ərigabo, ɪglan, moqdišo, 9dn.

Conversation

1.

a. rggasi ma mgaləy ku nolyihin.

b. maya. miyəy ku nolyihin.

a. ma somali ba mise wa swaħili.

b. swaħili weye.

2.

a. ma ħbaši ba thəy.

b. ha. wħan ahəy ħbaši.

a. abbehâ iyo wlalkâ ma wħəy ku
nolyihin mgalo.

b. ha. wħəy ku nolyihin mgalo.

3.

a. ma miyi bəy ku nolyihin rggasi.

b. maya. hargəysəy ku nolyihin.

a. ma somala.

b. ha. wa somali.

CYCLE 36

Dialogue

ma wh̃ad c9ešh̃ey inad mgalo ku nolato mise inad miyi ku nolato.	'Do you prefer to live in a town or to live in the country?'
wh̃an c9elahey inan mgalo ku nolado.	'I prefer to live in a town.'

Notes

1. The form *c9ešh̃ey* consists of *c9el* 'like, love' and *they*. The sequence *lt* as usual becomes *š*.

2. The forms *nolato* and *nolado* are second and first singular forms of *nolow*, 'live.' The forms end in *o* because they are in the subjunctive, the mood required after *m-* in subordinate clauses.

3. The verb *nolow* from which these forms are derived is apparently different from *nol*. The latter functions in tandem with some form of 'to be' while *nolow* does not.

4. Notice that *inad...ku nolato* occurs both before and after *mise*. Another form of this sentence would be *ma wh̃ad c9ešh̃ey inad mgalo ku nolato mise miyi*.

Drill

A. Induction

a. ma wh̄ad c9ešhəy inad hargəysa ku nolato mise bur9o.

b. ma wh̄ad c9ešhəy inad moqdišo ku nolato mise inad afgoye ku nolato.

c. ma wh̄ad c9ešhəy inad somaliya ku nolato mise inad italiya ku nolato.

B. Substitution

a. ma wh̄ad c9ešhəy inad mgalo ku nolato.

lasΟnod, bədiye, mrka, ruš, itobia, ɪglan.

b. wh̄an c9elahəy inan miyi ku nolado.

somaliya, 9erigabo, boramə, kiniya, frans.

C. Transformation

a. Cue: ma wh̄ad c9ešhəy inad brawe ku nolato mise inad mrka ku nolado.

Response: ma wh̄ad c9ešhəy inad brawe ku nolato mise mrka.

b. Cue: ma wh̄ad c9ešhəy inad hɪndiya ku nolato mise amerika.

Response: ma wh̄ad c9ešhəy inad hɪndiya ku nolato mise inad amerika ku nolato.

Conversation

1.

a. ma wh̃ad c9ešhəy inad mogdišo ku nolato mise inad hargəysa ku nolato.

b. wh̃an c9elhəy inan moqdišo ku nolado.

a. ma h̃baši ba thəy.

b. ha.

2.

a. ma wh̃ad c9ešhəy inad s9udi arebia ku nolato mise 9dn.

b. wh̃an c9elhəy inan s9udi arebiya ku nolado.

a. ma s9udi ba thəy.

b. ha, s9ʊdan ahəy.

3.

a. ma nbd ba.

b. wa nbd.

a. ma mrəykn ba thəy.

b. ha mrəykn ban ahəy.

a. ma wh̃ad c9ešhəy inad amerika ku nolato mise inad somaliya ku nolato.

b. wh̃an c9elahəy inan somaliya ku nolado.

CYCLE 37

Dialogue

h̆asn, adigu h̆ged ku nošhəy.	'Hassan, where do you live?'
wh̆an ku nolahəy somaliya.	'I live in Somalia.'

Notes

1. The first person singular form nolahey is, simply, parallel to nošhey, nol plus ahey. The elements of the second sentence may as usual be rearranged as somaliyan ku nolahəy.

Drill

A. Substitution

a. wh̆an ku nolahəy somaliya.

bur9o, moqdišo, cəyna, crmal, las9nod, brawe.

b. amerikan ku nolahəy.

ɪtaliya, 9erigabo, s9ʊdi arebiya, frans, ɪglan, mrka.

B. Transformation

a. Cue: afgoyan ku nolahəy.

Response: wh̆an ku nolahəy afgoye.

b. Cue: wh̆an ku nolhəy crmal.

Response: crmal ban ku nolahəy.

Conversation

1.

a. 9liyo, h̆ged ku əlatəy.
b. wh̆an ku əšəy moqdišo.
a. h̆asn, adigu h̆ged ku noš̆həy.
b. wh̆an ku nolahəy borame.

2.

a. ɪska wrran.
b. nbd.
a. wh̆an ku nolahəy bur9o. adigu h̆ged ku noš̆həy.
b. ɪglan ban ku ndahəy.

3.

a. h̆ged ka tɪmɪd.
b. wh̆an ka imid ruš.
a. ma ruš bad ku noš̆həy.
b. maya, itobiyan ku nolahəy.

CYCLE 38

Dialogue

ma mgalad ku nošhəy.	'Do you live in a city?'
maya. mgalo ku ma noli.	'No. I don't live in a city.'

Notes

Similar to ma ihi, the form ma noli is the negative first person singular present tense of the verb meaning to live. Note that the ma comes between ku and the verb. Note also that the second sentence may be rearranged ku ma noli mgalo.

Drill

A. Induction

a. mgalo ku ma noli.

mrka, 9erigabo, kiniya, amerika, 9dn, ruš.

b. ku na noli miyi.

somaliya, crmal, ɪglan, hargəysa, bur9o.

B. Transformation

a. Cue: ku ma noli somaliya.

Response: somaliya ku ma noli.

b. Cue: moqdišo ku ma noli.

Response: ku ma noli moqdišo

Conversation

1.

a. ma mgalad ku nošhəy.

b. maya. mgalo ku ma noli.

a. ȟged ku nošhəy.

b. miyan ku nolahəy.

2.

a. ma 9rab ba thəy.

b. ha. 9rab ban ahəy.

a. ma s9ʊdi arebiya ku ma noli.

a. ȟged ku nošhəy.

b. 9dn ban ku nolhəy.

3.

b. adigu ȟged ka tɪmɪd.

a. somaliyan ka ɪmɪd.

b. ma mgalad ku nošhəy.

a. ha. moqdišən ku nolahəy.

CYCLE 39

Review

Dialogue

abbehà iyo hoyədà ma mgaləy ku nolyihin.	'Do your father and mother live in a town?'
ha. mgaləy ku nolyihin.	'Yes. They live in a town.'

Notes

1. Both abbehà and hoyədà consist of a noun plus gender marker (-h- and -d- respectively) plus the possessive -à 'your' (as in mag9à). Note that when these suffixes are added, the final o of hoyo 'mother' becomes ə.

2. In the early cycles all of the singular possessive suffixes occurred accompanying mag9 'name' : mag9î(s) 'his name' , mag9èd 'her name,' mag9à 'your name,' and mag9əy 'my name' (mag9əygu includes an overt gender marker, -g-, plus the article -u). You have also seen them on other words such as shib 'friend.' These forms are now drilled both with and without the article -u (note that the gender marker, -g- occurs only with the first and second persons).

3. The first sentence of the dialogue may be rearranged as ma mgaləy ku nolyihin abbeha iyo hoyəda.

Drill

A. Substitution

a. mag9àgu wa mħəy.

mag9əygu, mag9èdu, mag9îsu, mag9àgu.

b. abbehəy wħu ku əšəy bur9o.

abbehèd, abbehî, abbehà, abbehəy.

c. abbehà iyo hoyədà ma mgaləy ku nolyihin.

bediye, somaliya, ɪtaliya, berbera, miyi, bur9o, 9dn.

d. ma crmal bəy ku nolyihin abbehà iyo hoyədà.

ɪglan, hargəya, mgalo, frans, brawe, amerika, moqdišo.

e. 9umr iyo ħmid ma somaliyəy ku nolyihin.

sħibkî, ləyla, abbehî, ħusəyn, səhra, hoyədîs.

f. ma kiniyəy ku nolyihin ħbiba iyo 9́dr.

mriyn, hoyəded, ħlima, sħibked, 9ša.

B. Transformation

a. Cue: 9bdi iyo sħibkî ma itiobiyəy ku nolyihin.

Response: ma itiobiyəy ku nolyihin 9bdi iyo sħibkîs.

b. Cue: ma ɪglan bəy ku nolyihin abbehəy iyo hoyədəy.

Response: abbehəy iyo hoyədəy ma ɪglan bəy ku nolyihin.

Conversation

1.

a. abbeħà iyo hoyədà ma mgaləy ku nolyihin.

b. ha. mgaley ku nolyihin.

a. adigu ma somali ba thəy mise swaħili mise
ħbaši.

b. Somali ban ahəy.

2.

b. adigu swaħiliga ma c9ešħəy.

a. ha. wan c9elaħəy.

b. ma ħbaši ba thəy.

a. ha, ħbašan ahəy.

3.

a. ɪska wrran.

b. nbd.

a. ma mgaləy ku nolyihin abbeħà iyo hoyədà.

b. ha berberəy ku nolyihin.

CYCLE 40

Dialogue

ɪmisa 9rrʊra wlalo tihin.	'How many children [who are] siblings are you (pl)?' ('How many siblings do you have?')
wh̃anu wlalo nhəy laba hbłod iyo šn ɪnń.	'The siblings we are two girls and five boys.' (I have two sisters and five brothers.')

Notes

1. The form 9rrʊra is derived from the sequence 9rrʊr + a ba. The a is a form of 'to be' variously translated as 'is' or 'being.' Because it is pronounced as though it were part of the preceding word, the a is subject to contraction with the following ba.

2. Previously you understood wlal to mean 'brother,' as in wlalkà 'your brother.' In this case it does mean 'brother' as it takes the masculine gender marker -k-. 'Your sister' would be wlašà (wlal + t + à) with the gender marker -t- . Without any gender marker, however, wlal could mean either brother or sister or both, as in the first sentence of the dialogue. The final -o- of wlalo is, simply, -o 'plural.'

3. Like rg, 9rrur 'children' has no singular and may take a singular or plural verb.

4. Some nouns have two plural forms, one with numbers and another without. Thus, laba hablod. There is no regularly occuring singular of hablo; consequently some workers have put hablo and ɪnń into a single but suppletive paradigm. In that way it can be said that hablo is somehow the plural of ɪnń even though the two items seem to come from quite different "roots." The form ɪnń shows a stress shift for the special number plural of ínn, 'boy.' The other plural is ɪnamó.

5. The form tihin may be analyzed as t- 'second person [you],' -n 'plural,' and -ihi, the stem of the verb 'to be.'

6. The form nhey includes n- 'we.'

7. The suffix -anu of whanu is first plural exclusive. Note that English 'we' can refer either (1) to the person spoken to as well as the speaker or (2) to the speaker and other persons not present. Somali has two forms for 'we,' one for each situation. That for the first situation, including the person spoken to, is known as the "inclusive" 'we,' the second as "exclusive." In the sentence of the dialogue the exclusive form is used, for obvious reasons. Fortunately the verb does not reflect the inclusive--exclusive distinction.

Vocabulary

In Somali, the word for one (kow) is used in counting and in constructing higher numbers (such as twenty-one), but is not used directly preceeding nouns as other numbers are. The numbers from two to ten are:

laba	two
sdd̈ħ	three
afr	four
ŝn	five
lɪħ	six
tʊddba	seven
sidded	eight
sgal	nine
tʊban	ten

Drill

A. Vocabulary

The instructor drills the student in the numbers from one to ten, first from Somali to English and then vice versa.

B. Substitution

a. wħanu wlala nhəy laba ħblod.

sddħ, tʊbn, afr, lɪħ, ŝn, sgal, tʊddba, sidded.

b. wħanu wlala nhəy ŝn ɪnħ.

tʊbn, afr, sidded, sddħ, laba, sgal, lɪħ, tʊddba.

Conversation

1.

a. ħged ka tɪmid.

b. wħan ka ɪmɪd afgoye.

a. ma afgoyad ku ∂latəy.

b. maya brawan ku ∂šəy.

a. ɪmisa 9rrura wlala tihin.

b. whanu wlala nhəy tudduba 9rrura.

2.

a. ma mrəykn ba thəy.

b. ha wħan ahəy mrəykn.

a. 9rrur ɪmisa wlala tihin.

b. sddħ ɪnń iyo šgal hblod banu wlala nhəy.

a. somaliya ma c9šhəy.

b. ha, wan c9lahəy.

3.

a. 9šay, ma boramad ka tɪmɪd.

b. maya. wħan ka ɪmɪd 9erigabo.

a. ɪmisa 9rrura ba wlala tihin.

b. sidded.

a. ma 9erigabad ku ∂latəy adigu.

b. ha. 9erigaban ku ∂šəy.

CYCLE 41

Dialogue

ɪmisa ɪnń ba wlala tihin.	'How many brothers do you have?' (How many boys who are siblings are you?')
lɪh̆ ɪnń banu wlala nhəy.	'I have six brothers.' (Six boys who are siblings we are.')

Notes

1. The form wlala seems to be a free variant of wlalo in this construction.

2. The second sentence of the dialogue can be rearranged in a way similar to the second sentence in the dialogue of cycle 40 and vice versa, i.e. wh̆anu wlala nhəy lɪh̆ ɪnń and laba hblod iyo ə̆n ɪnń ban̆u wlala nhəy. Both patterns will be drilled in this cycle.

Vocabulary

The numbers from eleven to nineteen are formed almost completely regularly from the lower numbers plus iyo 'and' plus tʊbn 'ten;' e.g. afr iyo tʊbn 'four and ten', i.e. 'fourteen.' The only irregular form is kob iyo tʊbn in which the w of kow becomes b before a vowel (you will hear this elsewhere in Somali also). You may also hear the i of iyo elided and the o weakened to [ə] in normal speech.

Drill

A. Vocabulary

As before, the instructor drills the student on the translations of the numbers from one to nineteen, first from Somali to English, then vice versa.

B. Substitution

a. lɪħ ɪnń banu wlala nhəy.

sidded iyo tʊbn, sddħ, afr iyo tʊbn, tʊddba iyo tʊbn, sgal.

b. wħanu wlala nhəy kob iyo tʊbn hblod.

lɪħ iyo tʊbn, sddħiyo tʊbn, šn iyo tʊbn, tʊddba, laba iyo tʊbn.

C. Transformation

a. Cue: wħanu wlala nhəy sgal hblod.

Response: sgal hblod banu wlala nhəy.

b. Cue: tʊddba ɪnń banu wlala nhəy.

Response: wħanu wlala nhəy tʊddba ɪnń.

Conversation

1.

a. ɪmisa ɪnń ba wlala tihin.

b. ɪnń banu wlala nhəy.

a. adiga iyo wlalkà ma wħa ku ðlatəyn hargəysa.

b. maya. bur9anu ku ðlanəy.

a. ma krencyədba thəy.

b. maya, kreniyəd ma ihi. mɪliteriyəd ban ahəy.

2.

a. mag9à.

b. mg9əygu wa ħmid.

a. ħmid ayo.

b. ħmid ħasn.

a. ħged ku ðlatəy.

b. wħan ku ðšəy moqdišo.

a. ɪmisa ɪnń ba wlala tihin.

b. sddħ ɪnń banu wlala nhəy.

a. ruš ma c9šhəy.

b. maya.

a. ma m9alɪn ba thəy.

b. ha. m9alɪn ban ahəy.

a. ħged ku nošhəy.

b. wħan ku nolahəy Vincent Apartments.

CYCLE 42

Dialogue

wħəy wlala yiħin šn hblod iyo sidded ɪnń.	'They are five girls and eight boys who are siblings.'
ɪmisəy wlala yiħin.	'How many siblings are they?'
wħəy wlala yiħin sddħ iyo tʊbn 9rrʊra.	'They are thirteen children who are siblings.'

Notes

1. The first sentence of the dialogue may also mean 'he (or 'she') has five sisters and eight brothers.' Possibly rearrangements of the first and third sentences of the dialogue include *šn hblod iyo sidded ɪnń bəy wlala yiħin* and *sddħ iyo tʊbn 9rrʊrəy wlala yiħin*.

2. You have probably noticed that the dialogue is simply an arithmetic problem: 'Five girls and eight boys are how many children?' Accordingly, this cycle is simply a lesson in Somali arithmetic, specifically addition, for the purpose of encouraging greater fluency with the Somali number system.

The expression 3 + 4 = 7 might be read by a Somali as *sddħ iyo afr kolka la ɪsugèyo wa tʊddba* 'three and four when (*kolka*) one (*la*) adds (*ugèyo*) together (*ɪs-*) are seven.' Similarly, 'What are three and four?'. might be translated as *sddħ iyo afr kolka la ɪsugèyo wa ɪmisa*. More briefly, a Somali might say *sddħ iyo afr ɪsugè* 'Add three and four' and the answer might be *wa tʊddba*. All these are drilled. Note that *mɪd* is used for 'one' in arithmetic problems.

Drill

A. Induction

a. šn iyo laba kolka la ɪsugèyo wa ɪmisa.

b. afr iyo sgal kolka la ɪsugèyo wa sddñ iyo tʊbn.

c. sddñ iyo mɪd ɪsugè.

d. tʊbn iyo sgal kolka la ɪsugèyo wa sgal iyo tʊbn.

e. kob iyo tʊbn iyo mɪd ɪsugè.

B. Substitution

a. wñəy wlala yihin laba ɪnń.

šn 9rrʊra, sidded hblod, afr hblod iyo ɪ́nn, lɪñ
iyo tʊbn ɪnń.

b. tuddba hblod bəy wlala yihin.

afr ɪnń iyo sddñ hblod, sgal 9rrʊra, kob iyo
tʊbn ɪnń.

c. sgal iyo mɪd kolka la ɪsugèyo wa ɪmisa.

laba iyo šn, sidded iyo sidded, afr iyo sddñ
iyo tʊbn.

d. lɪñ iyo tuddba ɪsugè.

mɪd iyo afr, sddñ iyo lɪñ, šn iyo sgal, laba
iyo sidded.

C. Transformation

a. Cue: wñəy wlala yihin afr hblod.

Response: afr hblod bəy wlala yihin.

b. Cue: sgal 9rrʊrəy wlala yihin.

Response: wñəy wlala yihin sgal 9rrʊra.

c. Cue: afr iyo tuddba kolka la ɪsugèyo wa kob iyo tʊbn.

Response: tuddba iyo afr kolka la ɪsugèyo wa kob iyo tʊbn.

D. Computation

The student reads, in Somali, an addition problem similar to the ones below, supplying the correct answer. The instructor then reads the same problem in good Somali for the student to imitate.

3 + 1 =	9 + 5 =	8 + 3 =
5 + 7 =	11 + 2 =	2 + 17 =
14 + 3 =	6 + 8 =	10 + 8 =

Conversation

a. The instructor asks students to add various numbers (using both X iyo Y ɪsugè and X iyo Y kolka la ɪsugêyo wa ɪmisa). The student asked responds with the correct answer (Z) in the frame wa Z. Using the same frames, students then ask other students to add numbers of their own choice.

b. Similar to the foregoing, the instructor states, in Somali, the number of siblings someone has (wħəy wlala yihin X hblod iyo Y ɪnń, etc.) and then asks ɪmɪsəy wlala yihin. The student asked responds with the correct answer (Z) in the frame wħəy wlala yihin Z ʕrrura, etc. Students then quiz each other in a similar manner.

CYCLE 43

Dialogue

ɪmisa cɪr ba thəy.	' How many years old are you?'
whan ahəy afr iyo labatn cɪr.	'I'm twenty-four years old.'

Notes

1. The word cɪr refers to some extended period of time, if not the duration of time itself. The term that translates more directly as 'year' is sənd.

2. The second line of the dialogue may be rearranged as afr iyo labatn cɪr ban ahəy.

Vocabulary

With the knowledge that labatn means 'twenty', you can see that afr iyo labatn 'twenty-four' fits the pattern of numbers from eleven to nineteen. This is true in fact of numbers up to ninety-nine. Thus, the only novel vocabulary to be learned are the terms denoting multiples of ten:

labatn	twenty
suddn	thirty
afrtn	forty
kuntn	fifty
lɪħdn	sixty
tuddubatn	seventy
siddetn	eighty
sgašn	ninety

Drill

A. Substitution

a. ɪmisa cɪr ba thəy.

šn iyo afrtn, sgal iyo tʊbn, kʊntn, sidded iyo labatn.

b. wħan ahəy afr iyo labatn cɪr.

tʊddba iyo tʊbn, kob iyo lɪħdn, lɪħ iyo kʊntn, tʊddbatn.

c. tʊddba iyo sʊddn cɪr ban ahəy.

sgal iyo labatn, lɪħ iyo sʊddn, kob iyo afrtn, sidded.

B. Transformation

a. Cue: sgal iyo kʊntn cɪr ban ahəy.

Response: wħan ahəy sgal iyo kʊntn cɪr.

b. Cue: wħan ahəy sidded iyo sʊddn cɪr.

Response: sidded iyo sʊddn cɪr ban ahəy.

C. Computation

As before, the student reads and solves problems such as the following:

7 + 21=

13 + 27=

49 + 1=

77 + 5=

90 + 4=

44 + 51=

33 + 14=

62 + 9=

4 + 82=

Conversation

1.

a. mg9àgu ma cam9 ba.

b. ha. wa cam9.

a. ɪmisa cɪr ba thəy.

b. wħan ahəy afrtn cir.

a. ma swaħili ba thəy.

b. maya. somali ban ahəy.

a. ħged ku əlatəy.

b. bur9an ku əšəy.

a. ma askari ba thəy.

b. maya. m9əlɪn ban ahəy.

2.

a. ħasnó, adigu ɪmisa cɪr ba thəy.

b. sddħ iyo sʊddn cɪr ban ahəy.

a. ma ħbaši ba thəy mise swaħili.

b. swaħili ban ahəy.

a. ma kiniyad ku əlatəy.

b. ha. kiniyan ku əšəy.

a. ma trcuban bad thəy.

b. maya. ardəy ban ahəy.

CYCLE 44

wlaledà ma hargəysəy dəgnyihin.	'Do your brothers live in Hargeisa?'
mɪdna wħu dəgnyahəy bur9o mɪdna hargəysa.	'One lives in Bur9o and one in Hargeisa.'

Notes

1. wlaleda consists of wlalo 'brothers' plus the gender marker -d- and the possessive -à 'your'. With wlalkà 'your brother' in mind, notice the change in gender markers between singular and plural.

2. The verb dəgnyihin '(they) live' is used in a more restricted sense than nolyihin. While the latter may be used in translating such phrases as 'to live beyond ones means', etc., the former is closer to the meaning 'inhabit'. Note that just as with the English verb 'inhabit', no 'preposition' is used with dəgnyihin.

3. mɪd may be translated 'one', but only in the pronominal sense of 'one(something)'. It can neither be used as an adjective to qualify nouns.

4. Note that -na 'and' occurs twice in the second sentence of the dialogue. The first occurrance is optional and the sentence may also read mɪd wħu dəgnyahəy bur9o mɪdna hargəysa. One rearrangement of the elements of this sentence is mɪd(na) bur9u dəgnyahəy mɪdna hargəysa, in which bur9o + bu becomes bur9u. Similarly, the first sentence may be rearranged as wlaledà ma wħəy dəgnyihin hargəysa. These are drilled.

Drill

A. Substitution

a. wlalədà ma *hargəysəy* dəgnyihin.

mrka, itobiya, brawe, 9dn, afgoye, kiniya.

b. rggasi ma wħəy dəgnyihin *las9nod*.

amerika, ɪtaliya, somaliya, bərbera, mrka.

c. 9umr wħu dəgnyahəy *bur9o*.

ɪglan, moqdišo, las9nod, s9ʊdi arebiya, ruš.

d. kəni *hargəysu* dəgnyahəy.

bərbera, 9erigabo, crmal, borame, frans.

B. Transformation

a. *Cue*: *9bdi iyo sħibkî* ma wħəy dəgnyihin *moqdišo*.

Response: *9bdi iyo sħibkî* ma *moqdiš*əy dəgnyihin.

b. *Cue*: *rggasi* ma *boram*əy dəgnyihin.

Response: *rggasi* ma wħəy dəgnyihin borame.

c. *Cue*: *ħmid* *somaliyu* dəgnyahəy.

Response: *ħmid* wħu dəgnyahəy *somaliya*.

d. *Cue*: *abbəhəy* wħu dəgnyahəy *afgoye*.

Response: *abbəhəy* *afgoyu* dəgnyahəy.

Conversation

1.

a. abdilahiyo, ħged ka tɪmɪd.

b. 9dn ban ka ɪmɪd lakin bur9an ku ðšəy.

a. ma dreywəl ba thəy.

b. maya. dreywəl ma ihi. m9alɪn ban ahəy.

a. ɪmisa ɪnń ba wlala tihin.

b. labatn ɪnń banu wlala nhəy.

a. wlaləhả ma 9dn bəy dəgnyihin mise bur9o.

b. mɪdna wħəy ku nošhəy bur9o mɪdna 9dn.

a. wlaləhả ma c9ešhəy.

b. maya.

2.

a. ħmidó, abbeha iyo hoyəda ma ħbaši ba.

b. maya. wa somali.

a. ma hargəysəy dəgnyihin.

b. maya. moqdišəy dəgnyihin.

a. wlaləhà ma moqdišəy dəgnyihin.

b. ha, wħəy dəgnyihin moqdišo.

a. adigu ma sgal cɪr ba thəy.

b. maya. laba iyo tobn cir ban ahəy.

a. ma wħa thəy ardəy.

b. ha. ardəy ban ahəy.

CYCLE 45

Dialogue

borame ma ħebtəy ku tala mise wəy ka fogthəy.	'Is Borama on the coast or far from it?'
wəy ka fogthəy.	'It's far from it.'

Notes

1. The form tala (alternately tal) means 'it is situated' or 'located' and consists of the third person feminine t- plus the stem ala (or al).

2. ħeb 'coast' takes the feminine gender marker -t- before the article, which, however, disappears in the contraction with bəy. This bəy is third person feminine in agreement with borame, which, like most cities, is grammatically feminine.

3. You are well acquainted with the wa in such constructions as wa m9alɪn. This wa is indefinite as to such things as person and gender. The form wəy, however, consists of wa plus the third person feminine -əy, as in bəy. Be prepared to observe the differences in usage between wəy and bəy, etc., in later cycles.

4. Note that here mise connects two verb phrases, either of which could be independent sentences.

Drill

A. Substitution

a. borame ma wħəy ku tala, ħebta.

moqdišo, berberi, bur9o, afgoye, somaliya.

b. moqdišo ma ħebtəy ku tala.

somaliya, kiniya, crmal, frans, s9udi arebiya.

c. somaliyəy ku tala.

kiniya, itobiya, ɪtaliya, ruš, amerika, hɪndiya.

d. afgoye wħəy ku tala, somaliya.

mrki, berberi, 9erigabo, brawe, bur9o, hargəysi.

B. Transformation

a. Cue: berbera ma ħebtəy ku tala.

Response: berberi ma wħəy ku tala, ħebta.

b. Cue: 9erigabo ma wħəy ku tala, somaliya.

Response: 9erigabo ma somaliyəy ku tala.

c. Cue: kiniya ħebtəy ku tala.

Response: kiniya wħəy ku tala, ħebta.

d. Cue: brawe wħəy ku tala, somaliya.

Response: brawe somaliyəy ku tala.

Conversation

1.

a. mħad šəygtəy.

b. nbd.

a. ma hargəysad ka ťɪmɪd.

b. maya. boraman ka ɪmɪd.

a. ma wħad ku ∂latəy borame.

b. ha.

a. borame ma ħebtəy ku tala mise wəy ka fogthəy.

b. wəy ka fogthəy ħebta lakin wan c9elahəy.

a. abbehà iyo hoyədà ma boraməy dəgnyihin.

b. maya. wħəy dəgnyihin moqdišo.

2.

a. mħamedo, ma amerikad ka tɪmɪd.

b. maya. wħan ka ɪmɪd cəyna.

a. ma somali ba thəy mise ħbaši.

b. wħan ahəy somali.

a. ħged ku ∂latəy.

b. afgoyan ku ∂šəy.

a. afgoye ma wħəy ku tala ħebta.

b. maya.

a. ma afgoya dəgntihin.

b. abbehəy iyo hoyədəy afgoyəy dəgnyihin lakin anigu moqdišan ku nolahəy.

a. mħad ka šqeysa,

b. m9alɪn ban ahəy.

3.

a. ħlimo, ma rer brawa thəy.

b. maya. rer hargəysan aħey.

a. mħad ka šqəysa.

b. kreniyəd ban aħəy.

a. hargəysi ma ħebtəy ku tala mise wəy ka
fogthəy.

b. ħebta, wəy ka fogthəy.

CYCLE 46

Dialogue

moqdišo wa ħgge	'Where is Mogadishu?'
moqdišo wa ħgga konfred.	'Mogadishu is in the south.'

Notes

1. ħgga konfred consists of ħg 'direction', the gender marker plus article -ga, and konfred 'southern.' ħgge is similar to ħgga except for the suffix -e 'which' in place of the article.

2. The four 'classic' somali directions are wqoyi, konfr, bri, and glbed, corresponding respectively to north, south, east, and west. Other terms are also in use: hewd, which refers to the high plateau in the eastern Ogaden--and hence to the south of the former British Protectorate--is used, in the North, as a synonym for konfr, for instance. Note that only konfr takes -ed after ħgga.

Drill

A. Substitution

a. moqdišo wa ħgge.

bur9o, las9nod, mrki, borame, hargəysi.

b. wa ħgga konfred.

bri, wqoyi, glbed, konfred.

c. afgoye wa ħgga konfred.

mrki, brawe, moqdišo, ɪtaliya, hɪndiyi.

d. wa ħgga wqoyi bur9o.

berberi, 9erigabo, ɪglan, borame, crmal.

B. Transformation

a. Cue: somaliyi wa ȟgga bri.

Response: wa ȟgga bri somaliyi.

b. Cue: wa ȟgga glbed borame.

Response: borame wa ȟgga glbed.

Conversation

1.

a. ȟged ka tɪmɪd.

b. wȟan ka ɪmɪd moqdišo.

a. moqdišo wa ȟgge.

b. wa ȟgga konfred.

a. ma wȟad ku ðlatey moqdišo.

b. maya. berberan ku ðšəy.

a. wa ȟgge berberi.

b. ȟgga wqoyi weye.

2.

a. somaliyi wa ȟgge. ma ȟgga glbed ba.

b. maya. wa ȟgga bri.

a. ma somali ba thəy.

b. ha somali ban ahəy lakin wȟan ku ðšəy itobiya.

a. ma itobiyad dəgnthəy mise somaliya.

b. wȟan dəgnhəy somaliya.

a. abbeha iyo hoyədana ma somaliyəy dəgnyihin.

b. maya. wȟəy dəgnyihin itobiya.

3.

a. ma nbɖ ba.

b. wa nbd.

a. mag9à.

b. mag9əygu wa 9li.

a. mg9əyguna wa yusuf.

b. bršo wnegsn

a. bršo wnegsn.

b. ma 9erigabad ka tɪmɪɖ.

a. maya. wħan ka ɪmɪɖ brawe.

b. wa ħgge brawe.

a. brawe wa ħgga konfreɖ.

b. ma c9ešhəy.

a. ha.

CYCLE 47

Dialogue

ħgge tgəysa.	'Where are you going?'
hargəysan tgəya.	'I'm going to Hargeisa.'
hargəysi wa hgge.	'Where is Hargeisa?'
wa ħgga wqoyi.	'It's in the north.'

Notes

1. *tgəysa* and *tgəya* are composed of *tg* 'go', the continuative suffix -*əy*-, plus the present tense suffix -*a*, the -*s*- in *tgəysa* being the second person marker. Note that *tg* is transitive, i.e. no 'preposition' is required to translate the English 'to'.

2. The second sentence of the dialogue may be rearranged as *wħan* *tgəya* *hargəysa*. Both arrangements are drilled.

Drill

A. Substitution

a. *hargəys*an tgəya.

afgoye, 9dn, berbera, las9nod, bur9o, brawe.

b. wħan tgəya *hargəysa*.

amerika, mrka, crmal, 9erigabo, borame.

B. Transformation

a. *Cue*: wħan tgəya *somaliya*.

Response: *somaliy*an tgəya.

b. *Cue*: *moqdiš*an tgəya.

Response: wħan tgəya *moqdišo*.

Conversation

1.

a. ȟgge tgəysa.

b. ɪglan ban tgəya.

a. wa ȟgge.

b. wa ȟgga wqoyi.

a. ma ɪglan bad dəgnthəy.

b. maya. wȟan dəgnahəy kiniya.

a. ma swaȟili ba thəy.

b. maya. wȟan ahəy ȟbaši.

2.

a. moqdisu wa ȟgge. ma ȟgga glbed ba.

b. maya. wa ȟgga konfred.

a. ma ȟebtəy ku tala mise beriga.

b. wȟəy ku tal, ȟebta.

a. ma moqdišad c9ešȟəy mise hargəysa.

b. wȟan c9elahəy moqdišo.

a. ma moqdišad tgəysa.

b. ha.

3.

a. mag9əygu wa yusf. adiga mag9å.

b. mg9əygu wa səħra.

a. ma somaliyəd ba thəy.

b. ha. wħan aħəy somaliyəd.

a. ma bur9ad ku nošħəy.

b. maya. wħan ku nolaħəy borame.

a. wa ħgge borame.

b. wa ħgga glbed.

CYCLE 48

Dialogue

bur9o ħggəy ka ħıgta, moqdišo.	'What direction is Burao from Mogadishu?'
wħəy ka ħıgta ħggá wqoyi.	'It's to the north.'

Notes

1. Remembering that names of towns are usually 'feminine', you will recognize ħggəy as being ħgge 'where' plus the third person singular feminine bəy.

2. The verb ħıgta consists of the stem ħıg plus the third person feminine -t- and the present tense marker -a. You will find the pattern exhibited by this verb to be very common in Somali, the verbs to which you were previously introduced being more or less irregular.

3. The comma is placed before moqdišo to indicate the intonation pattern of the sentence. The sentence which might be written bur9o, ħgey ka hıgta moqdišo would mean 'what direction is Mogadishu from Burao.' Watch your intonation and don't worry about this yet.

4. The second sentence of the dialogue may be rearranged as ħgga wqoyəy (or wqoyi bəy) ka ħıgta.

Drill

A. Substitution

a. bur9o ħgəy ka ħɪgta, moqdišo.

berbera, mrka, 9erigabo, las9nod, borame.

b. berberi ħgəy ka ħɪgta, hargəysa.

borame, mrki, bur9o, 9erigabo, moqdišo, afgoye.

c. wħəy ka hɪgta ħgga wqoyi.

glbed, konfred, bri, wqoyi

d. ħgga glbed bəy ka hɪgta.

wqoyi, bri, konfred, glbed.

B. Transformation

a. Cue: ħgga brəy ka hɪgta.

Response: wħey ka hɪgta ħgga bri.

b. Cue: wħey ka hɪgta ħgga konfred.

Response: ħgga konfred bəy ka hɪgta.

Conversation

1.

a. ma nbd ba.

b. wa nbd.

a. ɪnńta mag9ed.

b. mag9edu wa 9ša s9id.

a. s9id ayo.

b. s9id ħmid.

a. ma bur9əy dəgnthəy.

b. ha, wħey dəgnthey bur9o.

a. bur9o ħgəy ka ħɪgta, moqdišo.

b. wħəy ka ħɪgta ħgga wqoyi.

a. ma ħebtəy ku tala mise wəy ka fogthey.

1. (continued)

b. wəy ka fogthəy.

a. adigu ħged dəgnthəy.

b. wħan dəgnahəy 9erigabo.

a. ma 9erigabad ka šqəysa.

b. maya. berberan ka šqeya.

a. beriberi ma ħebtəy ku tala.

b. ha. wħəy ku tala, ħebta.

a. ma c9ešhəy berbera.

b. ha. wan c9elahəy.

2.

a. nʊra, ninkasi ma mrəykn ba.

b. ha. wa mrəykn.

a. mħu qabta.

b. wa m9alɪn. wħu ka šqeya hargəysa. adigu ħged ka šqəysa.

a. wħan ka šqeya 9erigabo.

b. mħad qabəta.

a. mɪlɪteri ban ahəy.

b. 9erigabo berbera, ħgəy ka ħɪgta.

a. bri bəy ka ħigta.

b. ħebta, ma ka fogthəy.

a. ha. 9erigabo ħebta, wəy ka fogthəy.

CYCLE 49

Dialogue

9erigavo ma bri bəy ka ħɪgta, berbera.	'Is Erigavo to the east of Berbera?'
ha. bri bəy ka ħigta 9erigabo.	'Yes. Erigavo is to the east.'

Notes

1. As you see in this dialogue, *ħgga* is optional before the direction, as in (*ħgga*) *bri* *bəy* *ka* *ħɪgta,* *9erigabo*.

2. Always watch your intonation carefully. Note the intonation of *bri* *bəy* *ka* *ħɪgta* *9erigabo*. 'Erigavo is to the east.' With another intonation pattern (without the stress on the penultimate of 9erigabo) the sentence would mean 'It is to the east of Erigavo.' Likewise *9erigabo* *bri* *bəy* *ka* *ħɪgta* could have either meaning, depending on the intonation. Note that only the two sentences having the meaning presented in the dialogue will be drilled, however, (The two sentences meaning 'It is to the east of Erigavo.' would be written *bri* *bəy* *ka* *ħɪgta*, *9erigabo* and *9erigabo*, *bri* *bəy* *ka* *ħɪgta*.

Drill

A. Substitution

a. *berberi* ma bri bəy ka ħɪgta, itobiya.

9erigabo, mrki, afgoye, borame, brawe, las9nod.

b. kiniyi ma konfr bəy ka ħɪgta, *moqdišo*.

berbera, bur9o, las9nod, mrka, afgoye, 9erigabo.

c. wqoyi bəy ka ħɪgta *hargəysi*.

bur9o, beldwəyne, afgoye, mrki, ruš, itobiyi.

d. *mrki* glbed bəy ka ħɪgta.

moqdišo, borame, 9erigabo, las9nod, ameriki.

B. Transformation

a. Cue: wqoyi bəy ka ħɪgta berberi.

Response: berberi wqoyi bəy ka ħɪgta.

b. Cue: hargəysi konfʊr bəy ka ħɪgta.

Response: konfʊr bəy ka ħɪgta hargəysi.

Conversation

1.

a. 9ʊmró, ħgad ka tɪmɪd.

b. moqdišan ka ɪmɪd.

a. ma moqdišad ku ∂latəy.

b. maya. bur9an ku ∂šəy.

a. bur9o ma bri bəy ka ħɪgta, moqdišo.

b. maya. wħəy ka ħɪgta wqoyi.

a. wlalkà ma bur9o dəgnahəy.

b. ha.

a. adigu ħged dəgnthəy.

b. moqdišan dəgnahəy.

2.

a. aȟmdó, moqdišo ma glbed bəy ka ȟɪgta, beldwəyne.

b. maya. konfr bəy ka ȟɪgta.

a. abbehả iyo hoyədả ma beldwəyney dəgnyihin.

b. ha. whəy dəgnyihin beldwəyne. adiga hoyədả ȟgəy dəgnthəy.

a. wȟəy dəgnthəy hargəysa.

b. wa ɪmisa cɪr.

a. wȟa weye laba iyo lɪȟdn cɪr.

b. ɪmisa 9rrʊra wlala tihin.

a. wȟanu wlala nhəy lɪȟ ɪmí iyo ɪnń.

3.

a. ȟasn, mȟad šəygtəy.

b. nbd.

a. ȟged ka tɪmɪd.

b. wȟan ka ɪmɪd ɪnglan.

a. ma ɪnglan bad ku nošȟəy.

b. maya. kiniyan ku nolahəy. adigu ȟged ku nošȟəy.

a. moqdišan ku nolahəy. ma siyasi ba thəy.

b. ha. siyasan ahəy.

a. 9rrʊr ma wlala tihin.

b. afr hblod banu wlala ȟhəy.

a. ma kiniyəy dəgnyihin.

b. ha.

CYCLE 50

Dialogue

borame ma kor bəy ka ħigta, hargəysa.	'Is Borama to the north of Hargeisa?'
maya. ka ma ħɪgto.	'No. It isn't.'
glbed bəy ka hɪgta, hargəysa.	'It's to the west of Hargeisa.'

Notes

1. The forms kor 'above' and hos 'below' are synonymous, in this context, with wqoyi and konfr respectively.

2. ma ħɪgto is the negative of ħɪgta.

3. Study the four sentences below:

a. bri bəy ka ħɪgta hargəysi. 'Hargeisa is to the east (of it)'.

b. bri bəy ka ħɪgta, hargəysa. 'It is to the east of Hargeisa.'

c. hargəysi bri bəy ka ħɪgta. 'Hargeisa is to the east (of it).'

d. hargəysa, bri bəy ka ħɪgta. 'It is to the east of Hargeisa.'

It is clear from these that what comes out as the subject of the English translation cannot be determined from the position of the corresponding form in the Somali sentence, but rather from:

1. intonation, here realized as stress, or lack of stress, on one syllable of the form in question, and
2. for forms ending in a, a change from a to i.

Sentences of types a. and c. were drilled in cycle 49; those of the remaining types are now drilled. In addition, other drills are provided to emphasize the importance of correct intonation in sentences such as these.

Drill

A. Discrimination

The instructor gives two sentences, both having the same word order but being either the same or different in intonation (and hence in meaning). If the sentences mean the same thing, the student replies 'Same.' If not, he replies 'Different.' The instructor then gives the correct answer. The pairs of sentences for the two discrimination drills are:

a. bri bəy ka ħɪgta X. 'X is east of it.'
bri bəy ka ħɪgta, X. 'It is east of X.'
b. X glbed bəy ka ħɪgta. 'X is west of it.'
X, glbed bəy ka ħɪgta. 'It is west of X.'

B. Recognition

Pretend that the class has been talking about Brava. Of all Somali cities mentioned in these cycles, it is the most southern. In this drill the instructor makes a statement (of one of the four types described in note 3) to one of the students. If he says, for instance, *wqoyi* *bəy* *ka* *ħɪgta* *X* 'X is north of it (Brava)', this is of course true for any of the Somali cities *X*; the student should thus answer *ha*. If, on the other hand, the instructor says *wqoyi* *bəy* *ka* *ħɪgta*, *X* 'It (Brava) is north of X', the student should answer *maya*. The instructor then gives the correct answer.

C. Substitution

a. hos bəy ka ħɪgta mrki.

borame, las9nod, berberi, moqdišo, ɪglan.

b. hargəysi bri bəy ka ħɪgta.

beldwəyne, afgoye, mrki, bur9o, brawe, 9dni.

c. konfr bəy ka ħɪgta, 9erigabo.

ħargəysa, brawe, las9nod, ɪglan, bur9o, mrka.

d. berbera, kor bəy ka ħɪgta.

9erigabo, berbera, moqdišo, crmal, beldwəyne.

D. Transformation

a. Cue: glbed bəy ka ħɪgta hargəysi.

Response: hargəysi glbed bəy ka ħɪgta.

b. Cue: las9nod hos bəy ka ħɪgta.

Response: hos bəy ka ħɪgta las9nod.

c. Cue: wqoyi bəy ka ħɪgta, moqdišo.

Response: moqdišo, wqoyi bəy ka ħɪgta.

d. Cue: beldwəyne, kor bəy ka ħɪgta.

Response: kor bəy ka ħɪgta, beldwəyne.

Conversation

1.

a. nbd miya.

b. wa nbd.

a. ma rer hargəysa thəy.

b. maya. wħan ahəy rer bur9o.

a. bur9o hargəysa, ħggəy ka ħigta.

b. ħgga bri bəy ka ħigta.

a. ma bur9ad ku əlatəy.

b. ha. bur9an ku əšəy. adigu ma moqdišad
ka tɪmɪd.

a. ha. wħan ka ɪmɪd moqdišo lakin 9erigaban
ku əšəy.

2.

a. ma boramad dəgnthəy.

b. ha. wħan dəgnahəy borame.

a. borame ma kor bəy ka ħigta, hargəysa mise
konfr bəy ka higta.

b. glbed bəy ka ħigta, hargəysa.

a. moqdišo ħgge bəy ka ħɪgta hargəysa iyo borame.

b. wħəy ka ħigta ħgga konfred.

3.

a. cam9o, ma bur9ad ka tɪmɪd.

b. ha bur9an ka ɪmɪd.

a. hargəysa, ħggəy ka ħigta bur9o.

b. bur9o bri bə̣ˉ ka ħigta, hargəysa.

a. miyəy ka fogthəy.

b. maya. ka ma foga.

a. moqdišo ħggəy ka ħigta, bur9o.

b. hos bəy ka ħigta.

a. hoyədå ma wħəy ku nošhəy bur9o.

b. ha. lakin wħəy ku əlatəy 9erigabo.

CYCLE 51

Dialogue

moqdišo hargəysa, ɪntəy u cɪrta.	'How far is Mogadishu from Hargeisa?'
wĥəy u cɪrta šn bqol o məÿl.	'It's five hundred miles.'

Notes

1. The form ɪn means here something like 'amount'. It is obviously different from the ɪn which introduces subordinate clauses.

2. The u preceding cɪrta is similar in syntactic function to the ka and ku of earlier cycles.

3. The form cɪrta consists of -a, the present tense marker and -t-, the third person feminine marker. The base cɪr is one of several Somali verbs that are at times translated by some form of English 'to be.' The precise delimiting of the various areas of the semantic space devoted to each Somali verb remains a research problem.

4. Numbers from one hundred (bqol) to nine hundred ninety-nine are formed in the pattern X bqol iyo Y, where X is the number of hundreds and Y is any number up through ninety-nine, e.g. laba bqol iyo sddĥ iyo afrtn 'two hundred forty-three.' 'One hundred one' is bqol iyo mɪd or bqol iyo kow.

5. The construction šn bqol o meyl demonstrates an interesting constraint on the use of modifiers. Apparently no more than one modifier may precede a noun. The use of two modifiers require that one of them be set in a separate "clause" introduced by o. (This situation is very roughly analogous to the surface level of an English construction now archaic, e.g., "christian songs and heathen.")

In šn bqol o məyl, apparently bqol is the head of the construction instead of məyl.

With only one modifier, e.g., məyl, the construction looks like what an English speaker would predict: bqol məyl. Further, a compounded number, let's say šn bqol iyo laba '502,' acts as a single unit, so that what results is šn bqol iyo laba məyl. In short bqol and kun 'thousand' have syntactic properties different from those of the other number words. The distinctive properties may occur in this case because the question concerns ın 'amount.'

6, The term məyl is English, of course. In the south the term is kılámıtr.

7. The first sentence of the dialogue may be rearranged as moqdišo ıntəy u cırta, hargəysa.

Drill

A. Substitution

a. wħəy u cırta tuddba bqol o məyl.

laba bqol šn iyo sgašn, afr bqol iyo sddħ iyo afrtn,
bqol iyo mıd.

b. moqdišo hargəysa, ıntəy u cırta.

bur9o, las9nod, mrka, borame, afgoye, 9erigabo.

c. bur9o hargəysa, ıntəy u cırta.

berberi, moqdišo, afgoye, las9nod, brawe, mrki.

d. berberi ıntəy u cırta, 9erigabo.

hargeysa, brawe, moqdišo, afgoye, borame, mrka.

e. hargəysi ıntəy u cırta, borame.

afgoye, mrki, moqdišo, las9nod, 9erigabo, brawe.

B. Transformation

a. Cue: moqdišo afgoye, ɪntey u cɪrta.

Response: moqdišo ɪntey u cɪrta, afgoye.

b. Cue: berberi ɪntey u cɪrta, las9nod.

Response: berberi las9nod, ɪntey u cɪrta.

C. Computation

As in cycle 42, the student reads (in Somali) and solves problems such as the following:

500 + 52=   72 + 603=   360 + 420=

31 + 54=   40 + 824=   126 + 600=

21 + 83=   62 + 542=   761 + 139=

Conversation

1.

a. ma 9erigabad ku ðlatey.

b. maya. wħan ku ðšey brawe.

a. moqdišo ħggey ka ħigta.

b. wħey ka ħigta ħgga wqoyi.

a. ɪntey u cɪrta.

b. wħey u cɪrta bqol iyo labatn meyl.

a. ma brawad degnahey.

b. ha brawan degnahey.

a. mħad qabata.

b. wħan ahey m9alɪn.

2.

a. mħad šəygtəy.

b. nbd ban šəygəy.

a. ninkàsi . ma rer borama.

b. maya. wa rer 9ərigabo.

a. ma 9ərigabu ku əšəy.

b. maya. wħu ku əšəy hargəysa.

a. 9ərigabo borame, ħggəy ka ħɪgta.

b. wħəy ka ħɪgta bri.

a. ɪntəy u cɪrta.

b. wħəy u cɪrta laba boqol iyo kʊntn məyl.

a. hargəysana.

b. hargəysana, wħəy u cɪrta labɾ bqol o məyl.

3.

a. 9liyo, ma moqdišad tgəysa.

b. ha. wħan tgəya moqdišo.

a. ma ħgga glbed ba.

b. maya. wa ħgga konfred.

a. hargəysa, ɪntəy u cɪrta. ma fogthəy.

b. ha. wəy fogthəy. whəy u cirta šn bqol o
məyl.

a. brawe, ħggəy ka ħigta.

b. wħəy ka ħigta wqoyi. adigu ma moqdišad ku
nošhəy mise hargəysa.

a. wħan ku nolahəy moqdišo lakin bur9an tgəya.

CYCLE 52

Dialogue

bɪšeni wa tuma.	'This month is what?'
bɪšeni wa novmbr.	'This month is November.'

Notes

If you have become sufficiently suspicious about š in the middle of words, you will have guessed that bɪšeni is bɪl 'month' or 'new moon' plus the gender marker -t- (hence tuma rather than kuma), plus -en 'this', plus the article -i . Thus the sentence is the same as teni wa tuma (cf. cycles 15 and 16) except that a noun (in this case bɪl) occurs.

Vocabulary

Various cultures have left their impact on the Somali language; this is especially well illustrated by the different sets of terms denoting the months. In the North the terms borrowed from English are the most common; terms for months from Arabic are also used occasionally, but largely in connection with religious occasions (such as Ramadan, the Moslem month of fasting). The native Somali terms are now largely passing out of use among educated Somalis.

As pronounced by an educated speaker of Somali, the terms for the months as borrowed from English might be:

ceniwri
febrwri
marc
abril

mey
cun
culey
ogost

sɪbtmbr
ogtobr
novmbr
dismbr

Drill

A. Substitution

a. bɪšeni wa novmbr.

ceniwri, marc, ogost, dɪsmbr, cun, mey, abril.

b. wa culey bɪšeni.

mey, sɪbtmbr, ogtobr, febrwri, ceniwri, novmbr.

B. Transformation

a. Cue: wa novmbr bɪšeni.

Response: bɪšeni wa novmbr.

b. Cue: bɪšeni wa cun.

Response: wa cun bɪšeni.

Conversation

1.

a. nayá 9ša, mħad šeygtey.

b. nbd weye. adigu ɪska wrran.

a. wa nbd. ma moqdišad ka tɪmɪd.

b. maya. wħan ka ɪmɪd brawe.

a. hdmad ka tɪmɪd.

b. wħan ka ɪmɪd novmbr.

a. abbeha ma brawa degnyahey.

b. ha hey.

2.

a. se they.

b. nbd.

a. bıšeni wa tuma. ma abril ba.

b. maya. abril maha. wa marc.

a. ma cun bad tgeysa hargeysa.

b. maya. ogost ban tgeya bur9o.

a. ınńtàsi ma wlaša ba.

b. ha. wh̃ey ka tımıd moqdišo.

a. mag9ed.

b. 9ša. 9ša keni wa yusf.

c. bršo wnegsn.

a. bršo wnegsn.

c. ma rer moqdišad they.

a. ha. lakin ımika wh̃an degnahey borame.

c. ma c9ešhey.

a. ha.

b. wlalkå ma boramu ku nolyahey.

a. maya. moqdišu ka šqeya.

c. mh̃u qbta.

a. wa m9alın.

CYCLE 53

Dialogue

tarixdu manta wa ɪmisa.	'The date today is what?'
tarixdu manta wa šn iyo labatnki culey.	'The date today is the twenty-fifth of July.'

Notes

1. The -ki in labatnki is the gender marker plus the article -i. Numbers through eight take the feminine marker -t- or -d- , nine and above take the masculine -k-. The appropriate gender marker is suffixed to the final number in a compound, e.g. bqol iyo šnta 'the one hundred and five.'

2. Sentences of the form tarixdu manta wa X (X being a date or ɪmisa) may be rearranged so that tarixdu, manta, and wa X occur in any relative order. Several rearrangements are drilled.

Drill

A. Substitution

a. tarixdu manta wa ɪmisa.

labadi novmbr, lɪh iyo tʊbnki cun, sddħ iyo labatn abril.

b. manta tarixdu wa sʊddnki ogost.

afr iyo tʊbnki ceniwri, sgalki marc, šnti ogtobr, lɪħdi mey.

c. manta wa šn iyo labatnki culey.

sidded iyo tʊbnki febrwri, kob iyo sʊddnki culey, labadi sɪbtmbr.

B. Transformation

a. Cue: tarixdu manta wa tʊddbadi mey.

Response: manta tarixdu wa tʊddbadi mey.

b. Cue: manta tarixdu wa labatnki sɪbtmbr.

Response: manta wa labatnki sɪbtmbr.

c. Cue: manta wa afr iyo labatnki cun tarixdu.

Response: tarixdu manta wa afr iyo labatnki cun.

Conversation

1.

a. warya 9li, tarixdu manta wa ɪmisa.
b. manta wa sddħdi ogost tarixdu.
a. ma mantad tgəysa borame.
b. maya. wħan tgəya bɪša sgalkeda.
a. ma wħad dəgnthəy borame.
b. ha. lakin wħan c9elahəy hargəysa.
a. ma boramad ku ∂latəy.
b. maya. wħan ku ∂šəy brawe.

2.

a. anigu manta bur9an tgəya.
b. wa imisa tarixdu manta.
a. tarixdu wa culəy sidded iyo labatnkedi manta.
b. aniguna sɪbtmbr ban tgəya moqdišo.
a. abbeha ma moqdišu dəgnyahəy.
b. ha. hoyədəyna moqdišəy ku nošhəy.
a. ma moqdišəy ku ∂latəy.
b. ha.
a. ɪmisa 9rrura wlala tihin.
b. wħanu wlala nhəy afr ínn iyo ínn.

3.

a. musó, moqdišo ħggəy ka ħɪgta brawe.
ma glbed bəy ka ħɪgta mise bri.
b. wħəy ka ħɪgta wqoyi.
a. ma brawad ku ∂latəy.
b. ha. lakin wħan ku nolahəy moqdišo.
a. anigu moqdišan tgəya.
b. hdma.
a. manta wa ɪmisa tarixdu.
b. tarixdu wa kowdi novmbr.
a. bišən tʊddba iyo tʊbnkedan tgəya.

CYCLE 54

Dialogue

gormad ∂latəy.	'When were you born?'
wh̆an ∂šəy kun iyo sgal bqol iyo laba iyo afrtnki.	'I was born in 1942.'

Notes

1. Note that the year is followed by the gender marker and article -*ki*. Numbers over one thousand are formed in the pattern *X kun iyo Y*, where X is the number of thousands (if more than one) and Y is a number up to 999, formed as before.

2. Another arrangement of the elements of the second sentence is *kun iyo sgal bqol iyo laba iyo afrtnki ban ∂šəy*. Both arrangements are drilled. Note that *ban*, etc., does not contract with the article -*i*.

Drill

A. Induction

a. wh̆an ∂šəy kun iyo sgal bqol iyo tuddba iyo lɪh̆dnki.

b. kun iyo sidded bqol iyo lɪh̆ iyo sgašnki ban ∂šəy.

c. afr bqol iyo sddh̆ kun iyo bqol kolka la ɪsugèyu wa sddh̆ kun iyo ăn bqol.

B. Substitution

a. wh̆an ∂šəy kun iyo sgal bqol iyo *laba iyo afrtnki*.

afr iyo sddnki, kʊntnki, siddeddi, ăn iyo afrtnki.

b. kun iyo sgal bqol iyo *sidded iyo afrtnki* ban ∂šəy.

sgal iyo sʊddnki, lɪh̆di, sddh̆ iyo labatnki, kob iyo kʊntnki.

C. Transformation

a. Cue: kun iyo sgal bqol iyo tʊddba iyo afrtnki ban əšəy.

Response: wħan əšey kun iyo sgal bqol iyo tʊddba iyo afrtnki.

b. Cue: wħan əšəy kun iyo sgal bqol iyo lɪħ iyo tʊbnkí.

Response: kun iyo sgal bqol iyo lɪħ iyo tʊbnki ban əšəy.

D. Computation

As in previous cycles, with problems such as these:

104 + 203= 401 + 1001= 1400 + 200=
47 + 13= 200 + 1200= 102 + 2010=
217 + 500= 3000 + 2500= 18 + 4100=

Conversation

1.

a. nʊrḋ ɪmɪsa cɪr ba thəy.

b. wħan əšəy kun iyo sgal bqol iyo tʊddba iyo sʊddnki. wħan ahey sgal iyo labatn cɪr.

a. bɪšed əlatəy.

b. wħan əšəy ogtobr. adigu gormad əlatəy.

a. anigu wħan əšəy kun iyo sgal bqol iyo laba iyo afrtnki.

b. ma hargəysad ku əlatəy.

a. maya. berberan ku əšəy.

b. berbera bur9o ħggəy ka ħɪgta.

a. wħey ka ħɪgta bri.

2.

a. warya ħmid, ma rer bur9a thəy.

b. maya. wħan ahəy rer moqdišo.

a. ma moqdišad ku ∂latəy.

b. ħa.

a. gorma.

b. kun iyo sgal bqol iyo sidded iyo sʊddnki.

a. ɪmika ma moqdišad dəgnthəy.

b. ha. wħan dəgnahəy moqdišo.

a. mħad qabəta.

b. ardəy ban ahəy lakin ɪmika krenan ahey.

a. moqdišo miyəy ka fogthəy hargəysa.

b. ħa. ăn bqol o məyl bəy u cirta.

a. abbehȧ ma hargəysu ku nolyahəy.

b. maya. moqdišŭ dəgnyahəy.

CYCLE 55

Dialogue

o hdmad ∂latəy.	'When were you born?'
wilan ∂šəy šn iyo tʊbnki sɪbtembr kun iyo sgal bqol iyo sidded iyo sʊddnki.	'I was born the fifteenth of September, 1938.
wéla. o mrkà tʊddba iyo labatn cɪr ba thəy.	'Really? And then you're twenty-seven years old.'

Notes

1. hdmad ∂latəy and gormad ∂latəy are synonymous, hd and gor both meaning 'time.' The o at the beginning of the sentence is something like 'by the way,' except that it is not used to change the topic of conversation. o hdmad ∂latəy might be asked after a statement was made which would lead one to wonder about the person's year of birth. You see this o again in the third sentence.

2. wéla 'really' is commonly used as an expression of surprise.

3. The drills for this cycle introduce multiplication. In Somali, 2 X 4= 8 might be read kolka laba afr lagu drbiyo wa sidded. 'When (kolka) one (la-) multiplies (drbiyo) two by (-gu [the form of the 'preposition' ku after la])four, it is eight.' 'Multiply two by four' can be rendered laba afr ku drbi, laba ku drbi afr, or ku drbi laba afr.

Drill

A. Induction

a. šnti mey kun iyo sgal bqol iyo afrtnki ban əšəy.

b. wħan əšey tʊddba iyo labatnki dismbr kun iyo sgal bqol
iyo sddħ iyo sʊddnki.

c. laba kun iyo sddħ bqol sddħ ku ɖrbi.

d. kun iyo laba bqol iyo lɪhtn ku ɖrbi šn.

e. ku ɖrbi afr bqol iyo tʊbn afr.

f. kolka laba bqol iyo kʊntn sʊddn lagu ɖrbiyo wa
tʊddba kun iyo kʊntn.

B. Substitution

a. wħan əšəy tʊbnki abril kun iyo sgal bqol iyo sgal iyo sʊddnki

lɪħdi febrwri, siddeddi iyo labatnki dismbr, sʊddnki ogost.

b. sgal iyo labatnki marc kun iyo sgal bqol iyo kʊntnki ban əšey.

afr iyo labatnki, sddħ iyo afrtnki, tʊddba iyo tʊbnki.

c. laba sgal bqol iyo tʊbn ku ɖrbi.

afr iyo tʊbn, sddħ iyo sgašn, kob iyo afrtn, šn kun iyo
bqol.

d. lɪħdn ku ɖrbi kob iyo kʊntn.

bqol iyo sgal, bqol iyo sddħ iyo tʊbn, afr kun iyo tʊddbatn.

e. ku ɖrbi kʊntn afr.

sidded iyo tʊbn, lɪħ kun iyo šn bqol, bqol iyo lɪħtn.

f. kolka sgal sddħ lagu ɖrbiyo wa ɪmisa.

laba kun iyo bqol, siddetn, lɪħ iyo kʊntn, labatn.

C. Transformation

a. Cue: wħan əšəy sddħdi culəy kun iyo sidded bqol iyo sgašnki.

Response: sddħdi culəy kun iyo sidded bqol iyo sgašnki ban əšəy.

b. Cue: afrti mey kun iyo sgal bqolki ban əšəy.

Response: wħan əšəy afrti mey kun iyo sgal bqolki.

c. Cue: lıħ kun afrtn ku drbi.

Response: lıħ kun ku drbi afrtn.

d. Cue: laba bqol ku drbi suddn.

Response: ku drbi laba bqol suddn.

e. Cue: ku drbi sddħ kun laba.

Response: sddħ kun laba ku drbi.

D. Computation

As before, the students read and solve problems such as the following:

2 X 6=
11 X 10=
9 X 9=

2 X 210=
3 X 600=
10 X 250=

50 X 70=
3 X 2300=
4 X 1600=

Conversation

1.

a. ləyla, ma rer hargəysa thəy.

b. ha. wħan ahəy rer hargəysa lakin ɪmika bur9an dəgnhəy.
moqdišna wħan tgəya bišən tuddba iyo tobnkəda.

a. ma m9alɪməd ba tħəy ɪmika mise kreniyəd.

b. wħan ahəy m9alɪməd.

a. o ħdmad ələtəy.

b. wħan əšəy kun iyo sgal bqol iyo laba iyo afrtnki.

a. wə́la. o mrkà afr iyo labatn cɪr ba thəy.

b. ħa həy.

2.

a. aħmd, ħgged ka tɪmɪd.

b. wħan ka ɪmɪd brawe.

a. brawe moqdišọ miyəy ka fogtħəy.

b. maya. wħəy u cɪrta kuntn məyl.

a. ma brawad ku ələtəy.

b. ħa. brawan ku əšəy.

a. ħdmad ələtəy.

b. wħan əšəy kun iyo sgal bqol iyo afrtnki.

a. ɪmika mħad qabəta.

b. askari ban ahəy.

3.

a. mħad šəygtəy.

b. nbd ban šəygəy. adigu ɪska wrran.

a. nbd.

b. ma wħad ka tɪmɪd borame.

a. ha.

b. borame ħggəy ka ħɪgta hargəysa.

a. wħəy ka ħɪgta glbed.

b. ma boramad ku əlatəy.

a. ha. wħan ku əšəy borame.

b. hɗma.

a. kun iyo sgal bqol iyo suddnki.

b. wə́la. o mrkà lɪħ iyo suddn cɪr ba thəy.

a. ha hey.

b. o mħad qabəta ɪmika.

a. wħan ahəy mɪlɪteri.

CYCLE 56

Dialogue

wh̃u əšəy kun iyo sgal bqol iyo sidded iyo suddnki.	'He was born in 1938.'
ɪmikana wa kun iyo sgal bqol iyo lɪh̃ iyo lih̃dnki.	'And now it's 1966.
mrkȧ wa ɪmisa cɪr.	'Then, (he's) how many years old.'
wa sidded iyo labatn.	'He's twenty-eight.'

Notes

1. ɪmikana is ɪmika 'now' plus -na 'and.' You will hear mrkȧ 'then' (mr 'time' plus gender marker -k- plus ȧ(s) 'that') used a great deal in narrative speech; in this sentence, kolka 'then' (kol 'time' plus gender marker and article -ka) could also have been used.

2. As you have probably guessed from the dialogue, this cycle deals with subtraction. 7 - 5=2 would be read tuddba šn kolka laga cro wh̃a so həa laba. 'When (kolka) someone (la) cuts (cro) five from (-ga [the form of ka after la])seven, two remains (həa).' kolka may also come at the beginning and wh̃a so həa laba may also be arranged as laba so həa. 'Subtract five from seven' is tuddba šn ka cr or tuddba ka cr šn or ka cr tuddba šn (note that the larger number always precedes the smaller.)

Drill

A. Induction

a. lɪh̃ iyo afrtn labatn ka cr.

b. sidded bqol iyo lɪh̃ iyo sʊddn ka cr sddh̃ iyo kʊntn.

c. ka cr sgal kun iyo bqol laba bqol iyo tʊddbatn.

d. kolka sidded iyo sgašn tʊddba iyo sʊddn laga cro wh̃a so
h∂a kob iyo lɪh̃dn.

e. afr iyo tʊbn lɪh̃ kolka laga cro sidded ba so h∂a.

B. Substitution

a. wh̃u ∂šəy kun iyo sgal bqol iyo sidded iyo sʊddnki.

afr iyo labatn, sgal iyo afrtn, šn iyo kʊntn, lɪh̃dn.

b. kun iyo sidded bqol iyo tʊddba iyo sgašnki bu ∂šəy.

kob iyo siddeddn, laba iyo lɪh̃dn, tʊddbatn, sgal.

c. sgal tʊddba ka cr.

labatn, šn iyo afrtn, sddh̃ iyo sgašn, sidded, laba kun.

d. afr bqol iyo sddh̃ iyo afrtn ka cr laba bqol iyo kʊntn.

sgal iyo siddeddn, sddh̃ iyo labatn, bqol iyo mɪd.

e. ka cr sidded iyo tʊbn kob iyo tʊbn.

afr iyo labatn, sddh̃ kun iyo afr bqol iyo sgal, kob
iyo sgašn.

f. kolka labatn sgal laga cro ɪmɪsa so h∂a.

afr iyo tʊbn, tʊddba iyo sʊddn, kun iyo šn bqol.

g. kolka sddh̃ kun laba bqol laga cro ɪmisa so h∂a.

sgašn, lɪh̃ iyo tʊddbatn, sidded bqol iyo kʊntn, mɪd.

C. Transformation

a. Cue: kun iyo afr bqol iyo sυddnki bu ðšəy.

Response: wħu ðšəy kun iyo afr bqol iyo sυddnki.

b. Cue: sidded šn ka cr.

Response: sidded ka cr šn.

c. Cue: afr iyo tυbn ka cr mɪd.

Response: ka cr afr iyo tυbn mɪd.

d. Cue: lɪħ iyo tυbn afr kolka lagu cro wħa so hða ɪmisa.

Response: lɪħ iyo tυbn afr kolka lagu cro ɪmisa so hða.

e. Cue: kolka sidded šn lagu cro sddħ ba so hða.

Response: kolka sidded šn lagu cro wħa so hða sddħ.

D. Computation

The instructor will have the students read and complete problems such as the following:

5 - 2=	29 - 10=	1100 - 200=
7 - 6=	100 - 80=	4500 - 2100=
14 - 9=	250 - 46=	9006 - 4504=

Conversation

a. The instructor presents various problems of addition, subtraction, and multiplication to the individual students, for example laba bqol ka cr kuntn, kolka sddħ afrtn lagu drbiyo wa ɪmisa, and the like. Then the students present similar problems to other students.

b. The instructor relates some situation about which he can ask some question which forces the student to compute the answer mathematically (cf. the dialogues of cycles 42 and 56). One such conversation might be, for example:

Instructor: wʌu əšəy 1946. wa ɪmisa cɪr.

Student: wa labatn cɪr.

After participating in a variety of such conversations with the instructor, the students should each be able to devise similar problems for other students.

CYCLE 57

Dialogue

borame hargəysa, ma wħey u cɪrta ɪntəy buleħar u cɪrto, halkå.	'Is Borama as far from Hargeisa as Bulhar is from there?'
ha. borame ɪntåsəy u cɪrta.	'Yes, Borama is as far.
wħey u cɪrta siddetnéyo məyl.	'It is about eighty miles.'

Notes

1. In the first sentence, *halkå*(*s*)'there' is simply *hal* 'place' plus the gender marker -*k*- plus -*å*(*s*) 'that.' Likewise, in the second sentence, *ɪntåsəy* is *ɪn* 'amount' plus -*t*- plus -*ås*- 'that' plus the article -*i* which contracts with *bəy* to become -*əy*; the sentence literally reads 'Borama is that amount from it.'

2. The -*eyo* suffixed to *siddetn* means 'about.' While it cannot be suffixed to *bqol* or *kun*, it can be used with most other numbers including the compounds containing *bqol* or *kun*; e.g. *laba bqol iyo tʊbnéyo* 'about two hundred ten.'

3. The rather complex first sentence of the dialogue is actually one sentence embedded into another. *borame hargəysa, ma wħəy u cɪrta siddetn məyl* means, as you should realize, 'Is Borama eighty miles from Hargeisa.' *ɪntəy* (=*ɪnte bəy*) *buləħar u cɪrta, halkå* is 'How far is Bulhar from there?' When the second sentence is embedded into the first (by substituting it for *siddetn məyl* in the first and changing *cɪrta* to *cɪrto*) the result is the first sentence of the dialogue. The word *halkå* could have been omitted.

Because each of the constituent sentences may be rearranged in so many different ways, the resulting sentence has many possible variations. Various of the more transparent rearrangements (those not involving changes in the words themselves) will be used without further comment in the drills and conversations of this and succeeding cycles.

Drill

A. Induction

a. berberi mrka, ma wħəy u cɪrta ɪntəy hargəysi u cɪrto.

b. hargəysi ma wħəy u cɪrta, las9nod ɪntəy berberi u cɪrto.

c. berberi moqdišo, wħəy u cɪrta lɪħ bqol o məyl.

d. hargəysi wħəy u cɪrta, bur9o bqol iyo tubnéyo məyl.

B. Induction

a. berberi bur9o, (ma) wħəy u cɪrta ɪntàs.

9erigabo, las9nod, brawe, moqdišo, beldwəyne.

b. hargəysi (ma) wħəy u cɪrta, afgoye ɪntàs.

borame, 9erigabo, buləħar, bur9o, mrka, halkà.

c. ɪntəy hargəysi u cɪrta, halkà.

berberi, moqdišo, beldwəyne, 9dni, ruš, halkəni.

d. berberi moqdišo (ma) wħəy u cɪrta ɪntəy mrki u cɪrto.

afgoye, brawe, beldwəyne, 9erigabo, halkəni.

e. mrki (ma) wħəy u cɪrta, 9erigabo ɪntəy hargəysi u cɪrto.

berbera, las9nod, buləħar, 9dn, borame, halkà.

C. Embedding

The instructor says two sentences such as:

hargəysi 9erigabo, (ma) wħəy u cɪrta ɪntàs.
ɪntəy berberi u cɪrta, halkà.

The student embeds the second sentence into the first (into the position now occupied by ɪntàs) omits halkà, and makes the proper changes to arrive at:

hargəysi 9erigabo, (ma) wħəy u cɪrta ɪntəy berberi u cɪrto.

The instructor then gives the correct answer.

The sentences for each drill are (where X,Y, and Z are place names):

a. X Y, (ma) wħəy u cɪrta ɪntàs.
ɪntəy Z u cɪrta, halkà.

b. X (ma) wħəy u cɪrta, Y ɪntàs.
ɪntəy Z u cɪrta, halkà.

D. Transformation

a. Cue: hargəysi bur9o, (ma) wħəy u cɪrta bqol iyo tʊbn məyl.
Response: hargəysi (ma) wħəy u cɪrta, bur9o bqol iyo tʊbn məyl.

b. Cue: mrki (ma) wħəy u cɪrta, afgoye ɪntàs.
Response: mrki afgoye, (ma) wħəy u cɪrta ɪntàs.

c. Cue: berberi buləħar, (ma) wħəy u cɪrta ɪntəy bur9o u cɪrto.
Response: berberi (ma) wħəy u cɪrta, buləħar ɪntəy bur9o u cɪrto.

d. Cue: hargəysi (ma) wħəy u cɪrta, borame ɪntəy mrki u cɪrto.
Response: hargəysi borame, (ma) wħəy u cɪrta ɪntəy mrki u cɪrto.

Conversation

1.

a. 9bdi ma wħad' tgəysa bur9o.

b. ha. halkàsan tgeya.

a. ɪntəy u cɪrta berbera.

b. wħəy u cɪrta afrtnéyo məyl.

a. ma wħey u cɪrta ɪntəy hargəysi u cirto halkà.

b. maya. wəy ka fogthəy.

a. ɪmisa məyl bəy u cɪrta.

b. wħəy u cirta bqol iyo labatn meyl.

a. buləħarna ma ɪntasəy u cirta.

b. maya.

2.

a. abbəhà ma wħu dəgnyahəy itobiya.

b. maya. 9ərigabu dəgnyahəy.

a. hargəysi 9ərigabo, ma wħəy u cɪrta.
ɪntəy buləhar u cirto, halkà.

b. maya. 9ərigabona hargəysa wħey u cɪrta laba
bqol iyo kʊntmeyo ḷakin buləħar wħey u cirta,
halkà tʊdđbatneyo meyl.

a. boramena ma ɪntàsəy u cɪrta.

b. maya. wħey ʊ cɪrta siddetneyo meyl.

3.

a. warya ħasn, ħgged ku ∂latey.

b. wħan ku ∂šey 9dn.

a. 9dni ɪntey u cɪrta berbera.

b. wey ka fogthey.

a. mrkà ma wħey u cɪrta ɪntey hargeysi u cirto
9erigabo mise ɪntey buleħar u cɪrto borame.

b. wħey u cɪrta ɪntey hargeysi 9erigabo u cirto.

a. o ɪntàsi ma laba bqol iyo kontmeyo meyl ba.

b. ha hey.

a. ma 9dn bey ku nošhey wlaša.

b. ha. lakin bur9ey tgeysa ɪmika.

CYCLE 58

Dialogue

borame ma ɪntəy afgoye hargəysa, u cɪrto ayəy ayəna u cɪrta.	'Is Borama as far from Hargeisa as Afgoi is?'
maya. borame siddetn məyl bəy u cɪrta, hargəysa lakin afgoye wħəy u cɪrta bqolal məyl.	'No. Borama is 80 miles from Hargeisa but Afgoi is hundreds of miles.'

Notes

1. The first sentence of this dialogue is another embedding construction. As you are aware, *borame ma bqol məyl bəy hargəysa u cɪrta* is simply a rearrangement of *borame ma wħəy hargəysa u cɪrta bqol məyl* 'Is Borama one hundred miles from Hargeisa.' Just as the sentence *ɪntəy bur9o hargəysa u cɪrta* 'How far is Burao from Hargeisa.' can be imbedded in the place of *bqol məyl* in the second sentence, so can it be imbedded in the first, thus resulting in *borame ma ɪntəy bur9o hargəysa u cɪrto bəy hargəysa u cɪrta*. As the second *hargəysa* is redundant, it may be replaced by, as in the sentence in the dialogue, *ayəna* (or *ɪyəna*) 'and it (feminine).' The *bəy* can be replaced in this, as in many, instances by *ayəy*; alternately it could have contracted with *cɪrto* to become *cɪrtəy*.

2. Note *bqolal məyl* 'hundreds of miles.'

Drill

A. Induction

a. berberi ma ɪntey hargeysi bur9o, u cɪrto ayey ɪyena, u cɪrta.

b. hargeysi 9erigabo, ma ɪntey buleħar u cɪrto ayey u cɪrta.

c. berberi lɪħ bqol o meyl bey u cɪrta, moqdišo lakin bur9o wħey u cɪrta afr bqol iyo sgašneyo meyl.

B. Substitution

a. mrki ma ɪntâsey *afgoye* u cɪrta.

bur9o, berbera, 9erigabo, buleħar, moqdišo, hargeysa.

b. hargeysi *las9nod*, ma bqolal meyl u cɪrta.

borame, mrka, beldweyne, berbera, afgoye.

c. ɪntey *berberi* buleħar, u cɪrta.

moqdišo, bur9o, beldweyne, 9erigabo, mrki.

C. Embedding

a. Embed the second sentence into the position now occupied by *ɪntâsey* in the first (in drill a, change the second occurance of the name of the town to ɪyena).

a. *hargeysi* ma ɪntâsey *buleħar* u cɪrta.
ɪntey *berberi* *buleħar*, u cɪrta.

b. *berberi* *9erigabo*, ma ɪntâsey u cɪrta.
ɪntey *mrki* u cɪrta.

D. Transformation

a. *Cue:* *hargeysi* *9erigabo*, ma wħey u cɪrta ɪntey *berberi* u cɪrto.
Response: *hargeysi* *9erigabo*, ma ɪntey *berberi* u cɪrto ayey u cɪrta.

b. *Cue:* *berberi* *beldweyne*, ma ɪntey *mrki* u cɪrto ayey u cɪrta.
Response: *berberi* *beldweyne*, ma wħey u cɪrta ɪntey *mrki* u cɪrto.

Conversation

1.

a. warya. ma somali ba thəy misə h̆baši.

b. wh̆an ahey somali.

a. ma hargəysad ka tɪmɪd misə moqdišo.

b. wh̆an ka ɪmɪd borame.

a. borame h̆ggəy ka h̆igta, hargəysa.

b. wh̆əy ka h̆igta glbed.

a. ɪntəy u cɪrta.

b. wh̆əy u cɪrta siddetneyo məyl.

a. ma ɪntəy bur9o hargəysa, u cɪrto ayəy ɪyəna u cɪrta.

b. maya. hargəysa bur9o, wəy ka fogthey.

a. ɪmisa məyl bəy u cirta.

b. wh̆əy u cɪrta bqol iyo labatn məyl.

a. anigu rer hargəysan ahəy lakin bur9an tgəya ɪmika.

b. ma abbəhȧ ba degn.

a. maya. hoyədəy ba dəgn.

b. wlalədȧ h̆ggəy degnyihin.

a. ɪyəna wh̆əy dəgnyihin bur9o.

2.

a. ħgged ka tɪmɪd ɪmika.

b. wħan ka ɪmɪd berbera.

a. ma berberad ku ɘlatəy.

b. ha. lakin ɪmika bur9an ku nolahəy.

a. bur9o ma ɪntəy afgoye hargəysa, u cirto ayəy ɪyəna
u cirta.

b. maya. bur9o bqol iyo labatn məyl bəy u cirta, hargəysa
lakin afgoye wħəy u cirta bqolal məyl.

a. ma wħad c9ešahəy inad berbera ku nolato.

b. maya. wħan c9əlahəy inan bur9o ku nolado.

CYCLE 59

Dialogue

borame ma wħəy ka ħɪgta, hargəysa ħggəy bur9o ka ħɪgto.	'Is Borama the same direction from Hargeisa as Burao is?'
maya. ka ma ħɪgto.	'No. It is not.'

Notes

1. The first sentence is an embedding parallel to that in cycle 57; i.e. *ħggəy* (=*hgge* *bəy*) *bur9o* *ka* *ħɪgta* *hargəysa* is imbedded into the *X* position in *borame* *ma* *wħəy* *ka* *ħɪgta*, *hargəysa* *X* and the *hargəysa* of the imbedded sentence was deleted.

Drill

A. Induction

a. hargəysi ma wħəy ka ħɪgta, moqdišo ħggəy berberi ka ħɪgto.

b. berberi bəldwəyne, ma wħəy ka ħɪgta ħggəy hargəysi ka ħɪgto.

c. hargəysi ka ma ħɪgto, 9erigabo ħggəy mrki ka hɪgto.

d. mrki buləħar ka ma ħɪgto ħggəy berberi ka hɪgto.

B. Substitution

a. ħggəy berberi borame, ka ħɪgta.

b. hargəysi ma wħəy ka ħɪgta, afgoye ħggà.

c. mrki brawe, ma wħəy ka ħɪgta ħggà.

d. berberi ka ma ħɪgto, las9nod ħggà.

e. hargəysi buləħar, ka ma ħɪgto ħgga.

C. Embedding

Embed the second sentence into the first, omitting the repeated place name.

a. bur9o buləħar, ma wħəy ka ħɪgta ħggà.
ħggəy berberi buləħar, ka ħɪgta.

b. hargəysi ma wħəy ka ħɪgta, las9nod ħggà.
ħggəy berberi las9nod, ka ħɪgta.

c. mrki ka ma ħɪgta, borame ħggà.
ħggəy berberi borame, ka ħɪgta.

d. brawe mrka, ka ma ħɪgto ħggà.
ħggəy berberi mrka, ka ħɪgta.

D. Transformation

a. Cue: berberi moqdišo, ma wħəy ka ħɪgta ħggəy hargeysi ka ħɪgto.

Response: berberi ma wħəy ka ħɪgta, moqdišo ħggəy hargəysi ka ħɪgto.

b. Cue: hargəysi ka ma ħɪgto, 9erigabo ħggəy mrki ka ħɪgto.

Response: hargəysi 9erigabo, ka ma ħɪgto ħggəy mrki ka ħɪgto.

Conversation

1.

a. mħad šəygtəy.

b. nbd. ma ɪnglan bad ka tɪmɪd.

a. maya. wħan ka ɪmɪd amerika. adigu ma
moqdišad dəgnthəy.

b. ħa hey, halkənan dəgnhəy

a. mħad ka qabəta halkən.

b. whan ahəy trcuban. adigu ma m9alɪn
ba thəy.

a. maya. wħan ahəy mɪnɪstrka difa9a.

b. wéla. mag9əygu wa nʊr.

a. bršo wnegsn.

b. bršo wnegsn, mɪnɪstr.

2.

a. ma bərberad tgəysa.

b. ħa, ɪmikan tgəya berbera.

a. berbəri ma wħəy ka ħɪgta, hargəysa
ħggəy bur9o ka ħɪgto.

b. maya. ka ma ħɪgto. wħəy ka ħɪgta wqoyi
bur9na bri bəy ka hɪgta.

a. ma bərberad ku ∂latəy.

b. maya. wħan ku ∂šəy 9erigabo.

a. ħggəy ka ħɪgta 9erigabo, bərbəra

b. whəy ka ħɪgta bri.

a. ɪntəy u cirta.

b. wəy ka fogthəy.

a. ma bqolal məy bəy u cirta.

b. wħəy u cɪrta bqol iyo lɪħtn məyl.

CYCLE 60

Review

Dialogue

buləħar ma wħəy cbuti, u cɪrta ɪntəy cɪgɪgi u cɪrto.	'Is Bulhar as far from Jibuti as Jigajiga is?'
ha. cɪgcɪgise hos bəy ka ħɪgta.	'Yes, but Jigajiga is to the South.'

Notes

1. The -se in cɪgcɪgise means 'but;' like -na 'and' it is suffixed to nouns.

2. This cycle will review some of the embedding constructions, positive, negative, and interrogative, presented in the preceding cycles.

Drill

A. Induction

a. hargəysi beldwəyne, wħəy u cɪrta ɪntəy berberi u cɪrto.

b. hargəysi wħəy ka ħɪgta, beldwəyne ħggəy berberi ka ħɪgto.

c. hargəysi beldwəyne, ɪntəy berberi u cɪrto ayəy u cɪrta.

d. hargəysi ħggəy berberi beldwəyne, ka ħɪgto ayəy ɪyena ka ħɪgta.

e. hargəysi beldwəyne, u ma cɪrto ɪntəy berberi u cɪrto.

f. hargəysi ka ma ħɪgto, beldwəyne ħggəy berberi ka ħɪgto.

g. hargəysi beldwəyne, ħggəy berberi ka ħɪgto ka ma ħɪgto.

h. hargəysi ɪntəy berberi beldwəyne, u cɪrto u ma cɪrto.

B. Embedding

Embed the first sentence into the second, omitting the repetition of the noun or replacing it by ɪyena, as appropriate.

a. ɪntəy berberi bur9o, u cɪrta.
hargəysi bur9o, ma wh̆əy u cɪrta ɪntà.

b. h̆ggəy hargəysi buləh̆ar, ka h̆ɪgta.
cɪgcɪgi wh̆əy ka h̆ɪgta buləh̆ar h̆ggà.

c. ɪntəy 9dni berbera, u cɪrta.
cbuti bərbera, ɪntâsəy u cɪrta.

d. h̆ggəy mrki moqdišo, ka h̆ɪgta.
cɪgcɪgi ma h̆ggàsəy moqdišo ka h̆ɪgta.

e. ɪntəy bərberi beldwəyne, u cɪrta.
hargəysi beldwəyne, u ma cɪrto ɪntà.

f. h̆ggəy bur9o berbera, ka h̆ɪgta.
cbuti ka ma h̆ɪgto bərbera h̆ggà.

g. ɪntəy hargəysi las9nod, u cɪrta.
mrki las9nod, ɪntà u ma cɪrto.

h. h̆ggəy mrki afgoye, ka h̆ɪgta.
brawe h̆ggà afgoye, ka ma h̆ɪgto.

Conversation

1.

a. ħasn, ma cbuti bad ka tɪmɪd.

b. ha. lakin buləħar ban ku ðšəy.

a. çbuti buləħar ħggəy ka ħɪgta.

b. kor bəy ka ħɪgta.

a. o ma wħəy u cɪrta ɪntey 9ərigabo u cɪrto.

b. maya. 9ərigabəna wħəy u cirta bqolal meyl,
buləħarna siddetnéyo.

a. ma halkàsad dəgnthəy.

b. maya. ɪmika wħan ku nolahəy itobiya.

a. mħad ka gabəta.

b. wħan ahəy mɪlɪteri.

a. wə́la. o ma somala thəy mise ħbaži.

b. ɪmika ħbaši ban ahəy.

a. itobiya ma c9ešhəy.

b. ha.

a. abbəha iyo hoyəda iyo wlaləda ma halkàsey
dəgnyihin.

b. ha.

a. anigu wħan ahəy swaħili lakin somaliya wan
c9elahey.

b. ma somaliyad ku nošhəy mise kiniya.

a. kiniyan ku nolahəy.

b. ma mɪlɪteri ba thəy.

a. maya. wħan ahey askari.

b. ma wħad c9ešhəy inad kiniya ku nolato mise
inad itobiya ku ħolato mise somaliya.

a. wħan c9elahəy inan somaliya ku nolado.

CYCLE 61

Dialogue

ɪmisa 9rrurad ledhəy.	'How many children do you have?'
wħan leahəy tʋddba 9rrura.	'I have seven children.'

Notes

1. *leahəy* and *ledhəy* are two forms of a verb meaning 'have' in the sense of 'possess;' *wħan leahəy bug* means that the speaker owns a book, not that he is merely holding one. The forms consist of *le* plus the forms of the verb meaning to be, in this case *ahəy* and *thəy*.

2. The elements of the second sentence may also be arranged as *tʋddba 9rruran leahəy*.

Drill

A. Substitution

a. wħan leahəy *šn* 9rrura.

sgal, sddħ, afr, lɪħ, sidded, kob iyo tʋbn.

b. *sgal* 9rruran leahəy.

laba, sidded, tʋbn, tʋddba, sddħ iyo tʋbn, afr.

B. Transformation

a. *Cue:* *laba iyo tʋbn* 9rruran leahəy.

Response: wħan leahəy *laba iyo tʋbn* 9rrura.

b. *Cue:* wħan leahəy *lɪħ* 9rrura.

Response: *lɪħ* 9rruran leahəy.

Conversation

1.

a. bɪšni wa tuma.

b. wa ogost.

a. ɪmisədi ogost weye.

b. wa siddedi ogost. ħgged tggəysa.

a. wħan tgəya moqdišo.

b. ħdma.

a. bɪšən laba iyo tubnkeda.

b. ma rer moqdiša thəy.

a. ha. wħan ahəy rer moqdišo. wħan ləahəy 9rrur
o ɪyəna moqdišəy dəgnyihin.

b. ɪmisa 9rrura.

a. tuddba 9rruran ləahəy.

2.

a. mħad šəygtəy.

b. nbde. ɪska wrran.

a. nbd. ħged ka tɪmɪd.

b. wħan ka ɪmɪd bur9o.

a. ma rer miyi ba thəy mise rer mgal.

b. wħan ahəy rer mgal.

a. bur9o mħad ka qabəta.

b. wħan ahəy askariyəd.

a. ɪmisa 9rrurad lədhəy.

b. wħan leahəy lɪħ 9rrura.

a. wéla. o ɪmisa cɪr ba thəy.

b. wħan ahəy šn iyo afrtn cɪr.

a. anigu wħan ku ðšey 9erigabo lakin ɪmika
hargəysan dəgnhey.

b. 9erigabo hargəysa, miyey ka fogthəy.

a. ha. bqolal məyl bey u cirta.

b. ħggey ka ħɪgta.

a. wħəy ka ħɪgtá wqoyi.

b. boramena.

a. ɪyəna wħəy ka ħɪgta ħgga wqoyi.

Proverb

habr fɔida legdini wħ uga fdʊd.

'To an old woman who is sitting, wrestling is easy.'

CYCLE 62

Dialogue

ħas miyad ledhey.	'Do you have a family?'
ha. ħas wan leahey.	'Yes. I have a family.'
saħibkàna.	'And your friend?'
ma laha	'He doesn't have.'

Notes

1. Unless you are quite well acquainted with a Somali, it is impolite to ask him directly if he is married. You may, however, ask him if he has a family (ħas). In this context ħas refers to wives and children.

2. The miyad in the first sentence may be replaced with the interrogative ma with no change of meaning. It is, in fact, a similar form with the addition of the second person singular -ad. Another arrangement of this sentence is miyad (or ma) ledhey ħas. ma ħas bad ledhey is equivalent in meaning.

3. wan is wa plus the first person singular -an; it is thus similar to the wey in wey fogthey. Note that when wan, etc. is used (as opposed to ban, etc.), it is the verb rather than the noun which is important; i.e. the noun in the second sentence could have been omitted altogether (ha. wan leahey) since it had already been mentioned in the first sentence. Since ban would have emphasized the noun, ħas ban leahey would be an awkward answer to ħas ma ledhey, although it would be grammatical and appropriate in certain other contexts. ban leahey (with no noun) is ungrammatical. On the other hand, mraykn ban ahey is usually the

proper answer to ma mrəykn ba thəy; mrəykn wan ahəy has too much emphasis on the verb. ħas wan leahəy may be rearranged as wan leahəy ħas.

4. Note the similarity between ma laha 'he doesn't possess' and ma aha 'he is not.'

Drill

A. Substitution

a. ħas wan leahəy

9rrur, wlalo, ʃnn, ɪmń, abbe, hoyo.

b. wan leahəy 9rrur.

abbe, ɪmń, wlalo, ħas, hoyo, ʃnn.

c. 9rrur miyad ledhəy.

wlal, ʃnn, hoyo, abbe, ɪmń, ħas.

d. miyad ledhəy abbe.

9rrur, ɪmń, ħas, hoyo, ʃnn, wlal.

e. ħas ma laha.

sħib, wlalo, abbe, 9rrur, ɪmń, hoyo.

f. ma laha wlalo.

hoyo, ʃnn, abbe, ħas, 9rrur, wlal.

B. Transformation

a. Cue: ħas wan leahəy.

Response: wan leahəy ħas.

b. Cue: ma laha hoyo.

Response: hoyo ma laha.

Conversation

1.

a. warya cam9, nɪnkàsi ma mreykn ba mise wa ɪngris mise wa ruš.

b. wa ruš

a. mħu ka šqeya.

b. wa m9alɪn. adigu mħad qabeta.

a. wħan ahəy rer miyi. mgaleded ku nošhəy

b. wħan ðəgnhəy moqdišo.

a. o moqdišo ma ħggəy hargəysa ka ħigto ayəy boramena ka ħɪgta.

b. ha. ħggàsəy ka ħɪgta.

2.

a. nɪnkàsi ma wlalka ba.

b. nay. wa abbəhəy.

a. wéla. o wa ɪmisa cɪr.

b. wa afrtn cɪr.

a. adiguna ɪmisa cɪr ba thəy.

b. wħan ahəy laba iyo labatn cɪr.

a. ma ardəy ba thəy.

b. ha.

a. ma hargəysa dəgntihin.

b. maya. lakin ɪmɪkan tgəya.

a. 9erigabo ma bri bey ka ħɪgta mise glbed.

b. wħəy ka ħɪgta konfr.

a. ma ħggà moqdišo ka ħɪgto 9erigabo.

b. ha hey.

a. ħas miyad ledhəy.

b. ha. waħ leaħəy.

a. sħibkàna ħas ma leyahəy.

b. maya. ma laha.

Proverb

abesədi frta lo tagəy fneħəy u bódəy.

'If you put a finger up to an abeso, he will jump to the knuckle.'

CYCLE 63

Dialogue

wħ 9rrura ma ledhey.	'Do you have any children?'
maya. wħ 9rrura ma lihi.	'No. I don't have any children.'
wlalkàna.	'And your brother?'
wu leyahey.	'He has.'

Notes

1. *wħ* is in a certain sense equivalent to 'any' or 'some', but it is not necessary to use it to convey this meaning. *9rrur ma ledhey* also means 'Do you have (any) children.' (Note that -*a* has been suffixed to *9rrur* only if it has followed *wħ*, *ɪmisa*, or a number). The *wħ* simply makes the sentence more colloquial.

2. Note the similarity between *ma lihi* 'I don't have' and *ma ihi* 'I am not.' The second sentence may be arranged as *ma lihi wħ 9rrura*.

3. *wu* and *leyahey* are third person singular masculine forms.

Drill

A. Substitution

a. *ħas* ma lihi.

hoyo, abbe, wlal, 9rrur, ɪnń, sħib.

b. ma lihi *abbe*.

ɪnń, ħas, wlalo, ɪ́nn, 9rrur.

c. *wħ 9rrura* ma ledhey.

ħas, ɪnń, abbe, hoyo, ɪ́nn, wlalo.

d. ma ledhey *wlalo*.

ɪ́nn, 9rrur, hoyo, abbe, ɪnń.

e. ħas bu leyahəy.

laba ɪnń, 9rrur, abbe, sgal hblod.

f. wu leyahəy ħas.

wħ 9rrura, šn hablod, ínn, hoyo, 9rrur.

B. Transformation

a. Cue: wħ 9rrura ma ledhəy.

Response: ma ledhəy wħ 9rrura.

b. Cue: wu leyahəy wlalo.

Response: wlalo wu leyahəy.

Conversation

1.

a. ma ɪngris ba thəy mise mrəykn.

b. wħan ahəy mrəykn.

a. mgaləded ku nošhəy ɪmika.

b. wħan ku nolahəy bur9o.

a. mħad ka qabəta.

b. m9alɪn ban ahəy ɪmika lakin novmbr ban amerika tgeya.

a. ma abbəha iyo hoyəda ba amerika ku nolyihin.

b. ha.

a. wħ 9rrura ma ledhəy.

b. ha. wħan leahəy laba hblod iyo ínn.

a. wlalo ma ledhəy.

b. ha, ínn iyo ɪnń banu wlala nhəy.

a. ɪyena ma 9rrur bəy leyihin.

b. maya.

2.

a. fnnt̆asi ma 9erigabəy ka tɪmɪd.

b. ha. lakin ɪmika wa rer bur9o.

a. mag9èd.

b. wa ħlimo mag9èdu.

a. ma wlala tihin.

b. maya. lakin aniguna rer bur9an ahəy.
ɪyəduna wa m9alɪməd ana m9alɪn ban ahəy.

a. adigu ma ledhəy 9rrur.

b. fnn ban leahəy.

a. hdm‹‹ əšəy.

b. wħu əšəy kun iyo sgal bqol iyo lɪħ iyo kuntnki.

a. o kolka wa tʊbn cɪr.

b. ha.

a. adiguna ɪmisa cɪr ba thəy.

b. wħan ahəy afrtn cɪr.

CYCLE 64

Dialogue

manta wa ɘyanma	'Today what day is it?'
manta wa arb9a.	'Today it is Wednesday.'

Notes

1. The form ɘyanma consists of ɘyan 'day' and ma 'what.'

2. In the vocabulary are days of the week. Calculating days and making appointments can be very frustrating because there are at least two systems operating concurrently.

The system most commonly used throughout the Near East has a day begin at sunset. Hence, an appointment made for Thursday evening would fall in those hours of darkness preceding the daylight hours of Thursday. By Greenwich time standards the Near Eastern Thursday evening would be Wednesday p.m.

The common European system is to start the day at sunrise, so that Thursday evening occurs in those hours of darkness which follow the daylight hours of Thursday. This system is commonly in use in America too.

The Greenwich time standards start days at an arbitrary point during the hours of darkness, a point to which few people pay attention unless dealing with transportation schedules, etc.

It is imperative that one make every effort to determine the system employed when making an appointment with a Somali. Surely all the tears of frustration and anger shed over misconstruing time schedules would make all the world's deserts bloom for a week.

Vocabulary

The terms denoting the days of the week are taken from Arabic:

sbti	Saturday
aħd	Sunday
ɪsnin	Monday
slasa	Tuesday
arb9a	Wednesday
xmis	Thursday
cɪm9e	Friday

Drill

A. Vocabulary

The instructor drills the students on the days of the week, first from Somali to English, then vice versa.

B. Substitution

a. manta wa arb9a.

cɪm9e, sbti, aħd, ɛyanma, slasa.

b. wa sbti manta.

aħd, ɪsnin, slasa, arb9a, xmis.

C. Transformation

a. Cue: manta wa slasa.

Response: wa slasa manta.

b. Cue: wa aħd manta.

Response: manta wa aħd.

Conversation

1.

a. 9li, ma wħad tgəysa buləħar.

b. ha. buləħar ban tgəya manta.

a. manta wa əyanma.

b. wa arb9a manta.

a. wħ 9rrura ma ledhəy.

b. maya. ma lihi wħ 9rrura.

a. wlalo ma ledhəy.

b. mɪd ban leahəy.

a. wlalkå ħas ma leyahəy.

b. ha.

a. wħ 9rrurase.

b. laba ɪnn ba leyahəy.

2.

a. ħasn ɪska wrran.

b. nbd. mħad šeygtəy.

a. nbd. ma hargəysad tgəysa.

b. maya. brawən tgəya manta.

a. ma ħaskåga degn brawe.

b. ha.

a. 9rrur ma ledhəy.

b. ha hey.

a. ɪmisa.

b. wa sddħ ɪnn iyo laba hablod.

CYCLE 65

Dialogue

brri ma sbti ba.	'Tomorrow is it Saturday?'
maya. šley bey aheyd sbti.	'No. Saturday was yesterday.'
brrina wa ɪsnin.	'And tomorrow is Monday.'

Notes

While the frame ma X ba has been used with both manta 'today' and brri 'tomorrow,' šley 'yesterday' demands the use of the past tense of the verb meaning 'to be,' in this case the third person femine singular aheyd to agree with sbti. Like sbti all days of the week are feminine.

Drill

A. Substitution

a. brri ma sbti ba.

aȟd, cɪm9e, xmis, arb9a, ɪsnin.

b. šley bey aheyd ɪsnin.

slasa, arb9a, aȟd, sbti, xmis.

c. xmis šley bey aheyd.

ɪsnin, sbti, cɪm9e, slasa, aȟd.

B. Transformation

a. Cue: aȟd šley bey aheyd.

Response: šley bey aheyd aȟd.

b. Cue: šley bey aheyd xmis.

Response: xmis šley bey aheyd.

Conversation

1.

a. war muse, halkən ȟdmaḍ tɪmɪd.

b. halkən šlan ɪmɪd.

a. o šləy ma sbti bəy ahəyd.

b. maya, šləy məy ahəyn sbti. wȟəy ahəyd cɪm9e berrina wa aȟd.

a. anigu ɪsnintən tgəya moqdišo.

b. o mrkå bɪšu wa ɪmisa.

a. kolka bɪšu wa labatnéyo.

b. moqdišo ma ȟaskàga dəgn.

a. maya. lakin hoyədəy ba ku nol.

b. abbəhàna ȟggu ku nolyahəy.

a. ɪmika wȟu tgəy 9ərigabo lakin ɪsna moqdišu dəgnyahəy. adigu ȟas miyad ledhəy.

b. ha.

a. wȟ 9rrurase.

b. šn 9rruran leyahəy.

a. o ɪmisa cɪr ba thəy.

b. wȟan ahəy kuntn cɪr.

a. abbəhàna.

b. wa siddetnéyo.

2.

a. warya 9ise, ma miyi ba ku ∂latəy.

b. ha lakin ɪmika mgalədenan[1] dəgnahəy.

a. o mħad ka qabəta.

b. wħan ahəy askari.

a. berri ma bur9ad tggəysa.

b. berri bɪšu wa ɪmisa.

a. wa sidded iyo tʊbn.

b. ha. berran tgəya. berito ma slasa.

a. ha hey.

b. adigu ma halkənad ku ∂latəy.

a. maya. brawan ku ∂šəy.

b. ħggəy ka ħɪgta moqdišo.

a. konfr.

b. ma ħggàsəy mrkana ka ħɪgta.

a. ha.

b. šləy ban buləħar ka ɪmɪd o 9ərigabo wəy
ka fogthəy.

a. ɪntəy u cɪrta.

b. moyi.[2]

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[1] mgalẹdən + ayan

[2] 'I don't know.'

CYCLE 66

Dialogue

šləy ma xmis bey ahəyd.	'Yesterday was it Thursday?'
maya. šləy məy ahəyn xmis. wȟəy ahəyd arb9a.	'No. Yesterday was not Thursday. It was Wednesday.'

Notes

In məy ahəyn 'it was not,' məy is the negative ma plus the third person feminine singular -əy.

Drill

A. Substitution

a. šləy ma xmis bəy ahəyd.

eyanma, cɪm9e, slasa, sbti, aȟd.

b. šləy məy ahəyn arb9a.

ɪsnin, sbti, xmis, cɪm9e, slasa.

c. šləy aȟd məy ahəyn.

sbti, xmis, arb9a, cɪm9e, ɪsnin.

d. šləy wȟəy ahəyd ɪsnin.

slasa, aȟd, arb9a, sbti, xmis.

e. šləy ɪsnin bəy ahəyd.

xmis, cɪm9e, slasa, sbti, aȟd.

B. Transformation

a. Cue: šləy aȟd bəy ahəyd.

Response: šləy wȟəy ahəyd aȟd.

b. Cue: šləy məy ahəyn ɪsnin.

Response: šləy ɪsnin məy ahəyn.

Conversation

1.

a. ħgged tgəysa.

b. 9erigaban tgəya.

a. hdma.

b. manta.

a. o wa əyanma.

b. wa sbti.

a. ma halkàsad dəgnthəy.

b. ha hey.

2.

a. šləy mħəy aheyd. ma xmis mise
arb9a.

b. arb9əy ahəyd šləy o wħan ka ɪmɪd
berbera.

a. anigu bɪšən laba iyo labatnkeda ayan
tgəya moqdišo.

b. o bɪša laba iyo labatnkedu ma cim9a.

a. maya wa aħd.

b. wéla. aniguna mrkà wħan tgəya ceyna.

a. o cəyna ma ħaskaga dəgɪ.

b. maya. lakin wan c9elahey.

3.

a. warya nʊr, šləy ma xmis bəy ahəyd.

b. maya. šləy məy ahəyn xmis. wh̃əy ahəyd arb9a.

a. ma xmistad tgəysa borame.

b. ha. bɪša suddənkedana wh̃an tgəya mrka.

a. mrka miyad c9ešahəy.

b. maya. lakin abbəhəy ba dəgn.

CYCLE 67

Dialogue

wa ɪmisadi sa9ddu.	'What time is it?'
wa lɪȟdi iyo afr mrɪə.	'It's six (o'clock) and four minutes.'

Notes

In some parts of Somalia, especially the southern, the Arabic time system is prevalent. In this system twelve o'clock is about the time of sunrise and sunset, the clocks thus being set six hours off from what a European's clock might read. Therefore, if you make an appointment to meet a Somali at a certain time, finding out which time system he is running on (by asking what time it is now, etc.) may save you six hours of waiting.

Drill

A. Substitution

a. wa ɪmisadi sa9ddu.

lɪȟdi, afrti, tʊbənki, labadi iyo tʊbn mrɪə.

b. sa9ddu wa tʊddʊbadi.

sgalki iyo šn iyo labatn mrɪə, kob iyo tʊbənki.

B. Transformation

a. Cue: sa9ddu wa siddeddi.

Response: wa siddeddi sa9ddu.

b. Cue: wa ɪmisadi sa9ddu.

Response: sa9ddu wa ɪmisadi.

C. Time Conversion

The instructor will say that it is some arbitrary time and then ask the student wa ɪmisadi sa9ddu. The student responds with the time six hours away. This will simulate conversion from the European to the Arabic system and vice versa. For example:

Instructor: wa sddəħdi iyo suddn mrɪə. wa ɪmisadi sa9ddu.

Student: wa sgalki iyo suddn mrɪə.

Conversation

1.

a. wa ɪmisadi sa9ddu.
b. wa lɪħdi. ħgged tgəysa.
a. wħan tgəya buləħar.
b. wa ħgge.
a. hargəysəy wqoyi ka ħɪgta.
b. boramena.
a. wqoyi bri bəy ka ħɪgta.
a. ɪmisadad tgəysa.
b. ɪmikan ṭgəya.
a. nbd gelyo.
b. nbd gelyo.

2.

a. sa9ddu wa ɪmisadi.

b. tʊbənki weye.

a. o manta ma ɪsnin ba.

b. maya. wa aħd.

a. bɪšuna wa tʊma ma sɪbtʊmbr ba.

b. ha hey.

a. šləy ban ka ɪmɪd 9erigabo mantana wħan tgeya buləħar.

b. anigu halkənan dəgnahəy ɪmika.

a. o ma rer moqdišad thəy.

b. maya. wħan ahəy rer brawe.

a. ħas miyad ledhəy.

b. ha. wan leahəy.

a. 9rrurse.

b. ɪnn ban leahəy.

a. wa ɪmɪsa cɪr.

b. sddħ cɪr weye.

a. ma wħəy ku əlatəy halkən.

b. maya. hargəysəy ku əlatəy.

CYCLE 68

Dialogue

ɪmika wa ɪmisadi sa9ddu	'What time is it now?'
wa lɪh̆di o rʊb9 la+	'It is six (o'clock) less a quarter.'

Notes

1. Terms such as bə 'half' and rʊb9 'quarter' are used in time telling much as they are in European languages, e.g. wa šnti iyo bəki 'It's half past five' (ki being gender marker plus article), wa afrti iyo rʊb9 'It's a quarter past four,' etc.

2. lɪh̆di o rʊb9 la+ is more literally 'the six which (o) lacks (la+) a quarter. lɪh̆di o la+ rʊb9 is also grammatical.

Drill

A. Substitution

a. ɪmika wa lɪh̆di o tʊbn mrɪə la+.

afr iyo tʊbn mriə, rʊb9, sidded mrɪə, sʊddn mrɪə.

b. wa sddəh̆di o la+ tʊddʊba iyo tʊbn mrɪə.

rʊb9, lɪh̆ iyo labatn mrɪə, sgal iyo tʊbn mrɪə.

c. ɪmika wa šnti iyo bəki.

afrtn mrɪə, lɪh̆ iyo tʊbn mrɪə, rʊb9, šn mrɪə.

B. Transformation

a. Cue: wa sgalki o rʊb9 la+.

Response: wa sgalki o la+ rʊb9.

b. Cue: wa kob iyo tʊbənki o la+ šn mrɪ∂.

Response: wa kob iyo tʊbənki o šn mrɪ∂ la+

Conversation

1.

a. warya ħasn, ma inad miyi ku nolatad c9ešhey mise
inad moqdišo ku nolato.

b. wħan c9elahey inan moqdišo ku nolado.

a. ɪmika ma moqdišad ku nošhəy.

b. ha. lakin boraman tgəya kowda.

a. ɪmika wa ɪmisadi.

b. wa laba iyo tʊbənki o šn mrɪ∂ la+.

a. borame hargəysa, ma wħəy ka ħɪgta ħggəy 9erigabo
brawə, ka ħɪgto.

b. maya. borame ħargəysa, wħəy ka ħɪgta glbed lakin
9erigabo brawə, wqoyi bəy ka ħɪgta.

a. ɪmika ma kowdi o tobn mrɪ∂ la+ ba.

b. ha.

a. ɪmikan tgəya.

b. nbd gelyo.

a. nbd gelyo.

2.

a. ɪska wrran 9bdilahi.

b. wa nbde. mħad šəygtəy 9ïgal.

a. nbd̀. sa9ddu wa ɪmisadi ɪmika.

b. wa šnti o la+ šn.

a. miyi ban tgəy manta.

b. ma rər miyi ba thəy ɪmika.

a. maya. abbəhəy ba dəgn halkå.

b. ɪmisdad tgəysa.

a. wħan tgəya lɪħda.

b. halkå tgəysa ħggəy ka ħɪgta bur9o.

a. wħəy ka ħɪgta bri wqoyi.

b. o ɪntəy u cɪrta.

a. wħəy u cɪrta ɪntəy hargəysi u cirto bur9o.

b. ma bqol iyo labatn məyl.

a. ha. wa wħ fog.

CYCLE 69

Dialogue

hdmad tɪmɪd.	'When did you come?'
wh̄an ɪmɪd siddeddi glǝbnimo.	'I came at eight in the evening.'

Notes

As mentioned before, the Somali day (in the sense of a twenty-four hour period--there is no common Somali term for this) begins at sunset. The next few hours are known as *glb* 'evening,' after which it is *haben* 'night.' Likewise, the early morning after sunrise is known as *aror* and the rest of the day as *malɪn*. These four forms all take the suffix -*nimo* when used in sentences such as wh̄an *ɪmɪd* (*tʋddʋbadi*) *arornimo* 'I came(at seven) in the morning.' There are also terms denoting specific periods and times within the above four primary divisions. These (which generally do not take the suffix -*nimo*) include *webéri*, 'the period of twilight before dawn,' *9sr*, 'the late afternoon,' *dʋhr* 'noon,' and *sq* *∂h̄e* 'midnight.' Of course, in Somali as in English, there are no precise divisions between one period and the next and you should expect a reasonable amount of overlap between such things as *aror* and *malɪn*.

Drill

A. Substitution

a. wħan ɪmɪd siddeddi gləbnimo.

labadi malɪnimo, tʊbbʊbadi arornimo, webéri, dʊhʊrki.

b. tʊbənki habeniman ɪmɪd.

afrti malɪnimo, lɪħdi iyo bə̀ki arɔrnimo, 9ɛrki, sqdi ∂ħe.

B. Transformation

a. Cue: afrti habeniman ɪmɪd.

Response: wħan ɪmɪd afrti habenimo.

b. Cue: wħan ɪmɪd sgalki malɪnimo.

Response: sgalki malɪniman ɪmɪd.

Conversation

1.

a. yusf, nɪnkàsi wa kʊma.

b. wa wlalkəy.

a. mag9i.

a. sleban.

b. adigu hdmad tɪmɪd halkən.

a. wħan ɪmɪd šləy siddedi gləbnimo

b. o ħgged ka tɪmɪd.

a. wħan ka ɪmɪd berbera.

b. ħggəy ka ħɪgta berberi, hargeysa.

a. wħəy ka ħigta konfr.

b. ma halkàsad ku ∂latəy.

a. may. halkənan ku ∂šəy.

2.

a. manta wa əyanma. ma sbti ba mise wa aħd.
b. wa aħd manta.
a. ma mel bad tgəýsa.[1]
b. ha. berran tgəya bur9o šləyna wħan ka ɪmɪd borame.
a. ɪmisadi bad ka tɪmɪd.
b. sgalki iyo b∂ki gləbniman ka ɪmɪd.
a. o ma halkàsad dəgnthey.
b. maya. lakin borame wan c9elahəy.
a. ħged degnthəy.
b. wħan dəgnahəy 9erigabo.
a. miyad ledhəy ħas.
b. ha.
a. 9rrurna.
b. wħan leahəy afr hablod iyo lɪħ ɪnn.

---

[1] Are you going to a place (mel)? = Are you going somewhere?

CYCLE 70

Review

Dialogue

wh̄u yɪmɪd afrti wh̄anu tgəy tʊddʊbadi. ɪnte bu cogəy.	'He came at four and left at seven. How long did he stay?'
wh̄u cogəy sddeh̄ sa9dod.	'He stayed three hours.'

Notes

1. yɪmɪd 'he came,' tgəy 'he went' and cogəy 'he stayed' are all third person masculine past tense forms.

2. wh̄anu, in this case, is wh̄a plus -na 'and' plus the third person singular masculine -u.

3. sa9dod is the form of sa9d 'hour' used after numerals.

Drill

A. Substitution

a. wħu yɪmɪd *afrti*.

sbti, arb9adən, novmbr, kob iyo tʊbənki.

b. *sgalki* bu yɪmɪd.

sbti, siddeddi, ogost, slasa, kowdi.

c. wħu tgəy *lɪħdi*.

šnti, culəy, məy, aħd, sddeħdi iyo šn mrɪ∂.

d. *xmis* bu tgəy.

tʊddʊbadi iyo labatn mrɪ∂, šnti, cɪm9e.

e. wħu cogəy *sddeħ sa9dod*.

šn sa9dod iyo afrtn mrɪ∂, afr iyo labatn sa9dod.

f. *tʊbn sa9dod* bu cogəy.

sidded mrɪ∂, laba iyo tʊbn sa9dod, laba mrɪ∂.

B. Transformation

a. *Cue*: wħu *yɪmɪd* *sbtidi*.

Response: *sbtidi* bu *yɪmɪd*.

b. *Cue*: *afr sa9dod* bu *cogəy*.

Response: wħu *cogəy* *afr sa9dod*.

C. Computation

The student reads and solves problems such as the following. If the students lack fluency with the proper sentences the instructor can review relevant parts of cycles 42, 55, and 56.

27 + 34=

1280 + 26=

760 + 1040=

123 + 225=

6 X 250=

12 X 11=

3 X 1320=

20 X 101=

27 - 16=

251 - 31=

3962 - 960=

4010 - 1060=

Conversation

a. The instructor asks students to solve various arithmetic problems. Students likewise ask other students.

b. The instructor describes situations and asks a question about it demanding a computation of the answer arithmetically (i.e. see the dialogues in cycles 42, 56, and this cycle.) Then each student likewise quizzes other students.

CYCLE 71

Dialogue

ɪmisa loga so9da hargeysa bur9o.	'How many days' walk is it from Hargeisa to Burao?'
wħa loga so9da sddeħ 9ɨšo.	'It is three days' walk.'

Notes

1. The form loga is a contraction of la uga. Literally the sentence reads 'how much going from Hargeisa to Burao?'

2. The form 9ɨšo is a variant pronunciation of 9šo; both forms are used as the singular or the plural after numbers.

Drill

A. Substitution

a. ɪmisa loga so9da hargeysa bur9o.

berbera, cɪgcɪga, 9erigabo, cbuti, beld weyne.

b. berbera, ɪmisa loga so9da hargeysa.

bur9o, borame, cɪgcɪga, moqdišo, 9erigabo.

c. wħa loga so9da sddeħ 9ɨšo.

laba, afr, sidded iyo tʊbn, labatn, sgal.

d. lɪħ 9ɨša loga so9da.

ǎn, kob iyo tʊbn, lɪħ iyo suddn, tʊdduba.

B. Transformation

a. Cue: berbera ɪmisa loga so9da hargəysa.

Response: ɪmisa loga so9da berbera hargəysa.

b. Cue: ɪmisa loga so9da cɪgcɪga hargəysa.

Response: cɪgcɪga ɪmisa loga so9da hargəysa.

c. Cue: sgal 9ĭša loga so9da.

Response: wħa loga so9da sgal 9ĭšo.

d. Cue: wħa loga so9da 9ĭšo.

Response: 9ĭša loga so9da.

Conversation

1.

a. ma wħad ka tɪmɪd moqdišo.

b. ha.

a. ɪntəy u cɪrta borame.

b. wəy ka fog thəy.

a. ɪnte loga so9da.

b. wħa loga so9da lɪħ iyo labatn 9ɪšo iyo sddeħ hben.

a. borame iyo bur9ana.

b. labadana wħa lo kala so9da šn malmod iyo hben.

a. adigu ma rer moqdišad thəy.

b. maya. ɪmika moqdišan ku nolahəy lakin rer boraman ahəy.

a. ma ledhəy ħas.

b. ha hey.

a. ɪmisa 9ɪrurad ledhəy.

b. wħan leahəy sidded 9ɪrura.

a. ma ínma[1] mise wa hblo.

b. wa sddeħ hblod iyo ǎn ɪnn.

[1] fnamo (plural of fnn) plus ba.

2.

a. war wa ɪmisadi.

b. wa sgalki o ǎn iyo tʊbn mrɪə lat.

a. ma məl bad tgəysa.

b. ha. gləbtan tgəya bur9o.

a. ɪmisəda.

b. tuddʊbad gləbnimo.

a. ɪmisa loga so9da bur9o halkən.

b. wey fog they bur9o. wħa loga so9da liħ
hbən iyo ǎn malmod.

a. ma halkàsad dəgnthey.

b. ha.

a. o manta bɪšu wa ɪmisa.

b. wa labatnéyo.

a. ma arb9a manta.

b. maya. wa slasa.

a. anigɪ ɪmistan tgəya ɪglan.

b. ma ɪglan bad ku əlatəy.

a. maya. wħan ku əšəy 9ərigabo.

CYCLE 72

Dialogue

borame ma ɪntey halkən ka fog they ayey bur9əna ka fog they.	'Is Borama as far from here as Burao is?'
maya. bur9a ka si fog. bur9o wħa halken loga so9da ŏn malmod iyo laba hbeyn. boramena wħa loga so9da afr hbeyn o kelíya.	No. Burao is farther. Burao is five days'and two nights' walk from here; and Borama is only four night's walk.

Notes

1. The form *malmod* is *malɪn* plus -*od*.

2. 'Five days' and two nights' walk' is no different from 'seven days' walk' except that two days' worth of walking is done at night. Traveling at night is wise when the sun is very hot. The point here is that traveling is often spoken of in terms of a day's or a night's walk. (There is no effort here to represent the distances accurately.)

3. You may consider the first sentence of the dialogue as an embedding of *borame* *ɪntey* *halken* *ka* *fog* *they* 'How far is Borame from here?' into the *X* position of *ma* *X* *bey* *bur9o* (*halken*) *ka* *fog* *they* 'Is Burao X far (from here)?'

4. *kelíya* is 'only;' the *o* occurs only when the noun is preceded by an additional modifier, e.g. *hbeyn* *kelíya* 'only one night' but *laba* *hbeyn* *o* *kelíya* 'only two nights' (cf. *bqol* *meyl* and *laba* *bqol* *o* *meyl*).

Drill

A. Substitution

a. bur9a ka si fog.

berbera, 9erigabo, brawe, beld wəyne, mrka.

b. hargəysa wħa halkən loga so9da laba malmod o kelíya.

ǎn haben, haben kelíya, sddeħ 9ɪšo, malɪn iyo habəyn.

c. mrka afr habəyn ba halkən loga so9da.

sidded malmod, lɪħ habəyn o keliya, sgal malmod iyo habəyn.

B. Transformation

a. Cue: berbera malɪn kelíya halkən loga so9da.

Response: berbera wħa halkən loga so9da malɪn kelíya.

b. Cue: buləħar wħa bur9o loga so9da laba haben.

Response: buləħar laba haben ba bur9o loga so9da.

Conversation

1.

a. warya 9ɪsman, ma wħad tgəysa hargəysa.

b. ha. wħan tgeya ɓerri.

a. ma arornimo mise gləbnimo.

b. 9ərkən tgeya.

a. ɪmisada.

b. afrta iyo rʊbʊ9a.

a. o hargəysi ma ɪntəy halkən ka fog thəy ayəy bur9ana ka fog thəy.

b. maya. bur9a ka si fog. bur9o wħa halkən loga so9da ǎn malmod iyo laba hben boramena wħa loga so9da afr hbən o keliya.

a. abbehà ma hargəysu dəgnyahəy.

b. maya. wħu dəgnyahey las9nod.

a. o las9nod wa ħgge. ma bri bəy halkən ka
ħɪgta mise wqoyi.

b. wħey ka ħɪgta wqoyi bri.

a. ɪyena ɪnte halkən loga so9da.

b. wħa loga so9da laba hbən o kəliya. ɪmikan
tgeya, nbd gelyo.

a. nbd gelyo.

2.

a. wa nɪnkasi ma mrəykn ba.

b. maya. wa ruš.

a. ma halkenu dəgnyahəy ɪmika.

b. ha hey. moqdišo wħu yɪmɪd kun iyo sgal bqol
iyo laba iyo lɪħdenki.

a. mħu qabta. ma m9alɪn ba.

b. moyi.

a. hargəysi ma wħəy halkən ka fog thəy ɪntəy
berberi ka fog thəy,

b. maya, berbera ka si fog. berbera wħa halkən
loga so9da tʊbn malmod iyo lɪħ hbəyn
hargəysana lɪħ malmod o kəliya.

a. adigu ħged ku əlatəy ma moqdišo mise hargəysa.

b. wħan ku əšəy moqdišo.

a. ħas miyad ledhəy.

b. ha.

a. 9rrurna.

b. ma lihi.

CYCLE 73

Dialogue

ɪmisa loga ∂ħa hargeysa bur9o.	'How many "stops" is it from Hargeisa to Burao?'
wħa loga ∂ħa sddeħ 9ĭšo	'It's three days' "stops."'

Note

The form ∂ħ refers simultaneously to a distance--a day's walk--and a complete night's sleep. The nearest English equivalent is 'how many nights-on-the-road from X to Y?'

Drill

A. Substitution

a. ɪmisa loga ∂ħa hargeysa bur9o.

berbera, buleħar, moqdišo, borame, cɪgcɪga.

b. hargeysa ɪmisa loga ∂ħa bur9o.

beld weyne, las9nod, brawe, 9erigabo, cbuti.

c. hargeysa bur9o ɪmisa loga ∂ħa.

afgoye, mrka, berbera, cɪgcɪga, buleħar.

d. wħa loga ∂ħa sddeħ 9ĭšo.

sidded, kob iyo tʊbn, laba iyo labatn.

e. tʊbn 9ĭša loga ∂ħa.

ǎn, sgal, lɪħ iyo labatn, sʊddn, sddeħ.

B. Transformation

a. Cue: ɪmisa loga əħa berbera cɪgcɪga.

Response: berbera ɪmisa loga əħa cɪgcɪga.

b. Cue: hargəysa ɪmisa loga əħa buləħar.

Response: hargəysa buləħar ɪmisa loga əħa.

c. Cue: beld wəyne las9nod ɪmisa loga əħa.

Response: ɪmisa loga əħa beld wəyne las9nod.

d. Cue: tʊddʊba 9ɪša loga əħa.

Response: wħa loga əħa tʊddʊba 9íšo.

e. Cue: wħa loga əħa šn iyo tʊbn 9íšo.

Response: šn iyo tʊbn 9íša loga əħa.

Conversation

1.

a. wa ɪmisadi sa9ddu.

b. wa kob iyo tʊbənki o la+ šn mrɪə.

a. ma məl bad tgəysa.

b. ha.

a. ma məl fog ba.

b. ha.

a. ɪnte loga əħa halkən. ma ɪnta bur9o loga əħo.

b. maya. wey ka fog they. wħa loga əħa sidded 9íšo.

a. o meša mag9ed.

b. borame.

a. wéla. lakin borame cɪcɪga ka si fog.

b. ha hey ɪyeda wħa loga əħa halkən sidded 9íšo iyo laba ħbeyn.

2.

a. manta wa eyanma. ma ebti ba mise wa aħd.

b. wa ɪsnin. bɪšuna wa ogtobr.

a. ma sddeħdi ogtobr ba.

b. maya. wa tʊd̆dʊba manta.

a. siddeddèdan tgeya 9erigabo.

b. o ɪmisa loga əħa hargeysa 9erigabo.

a. wħa loga əħa ɪnta meyə[1] loga əħo.

b. o wa ɪmisa.

a. wa šn malmod.

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[1] The town of Mait on the Gulf of Aden.

CYCLE 74

Dialogue

war 9li, ħgged tgəysa.	'Ali, where are you going?'
Wħan doneya inan borame tego. ɪmisa loga ðħa halken.	'I want to go to Borama. How many nights on the road is it from here?'

Notes

1. The form *tgəysa* is analyzed as follows: *tg* 'go' plus -*əy*- 'imperfective' plus -*s*- 'you' plus -*a* 'present tense.' All Somali verbs in the indicative mode exhibit the semantic dimension of *aspect*. Aspect is found throughout the Afro-Asiatic family of languages. Typically an action is viewed as either completed or incomplete. In nearly every Afro-Asiatic language the aspect system has been modified by a tense system imposed on it. However, most of the languages exhibit remnants of the aspect system and make extensive use of it.

In Somali the perfective aspect is noted by the absence of any overt marker. The imperfective, however, appears as -*əy*- which immediately follows the verb base. The imperfective is sometimes referred to in the literature on Somali as the "continuative," and it often translates into English as a "progressive," e.g., 'he is going' as opposed to 'he goes.'

Not all cases of the imperfective should be so translated, as is evidenced by the phrase *wħan* *donəya*... It is unlikely that an English speaker would say 'I am wanting to go...,' though Somali grammar requires that one say *donəya* in that situation.

2. The clause introduced by *in*- requires the subjunctive. The appropriate verb marker is -*o*. Person markers are suffixed to the *in*. Thus *inad* *təgto* is '[that] you[might] go,' etc.

3. Another arrangement of the second sentence of the dialogue is *inan* *borame* *təgo* *ayan* *donəya* or, more briefly, *inan* *borame* *tgan* *donəya*.

Drill

A. Induction

a. wħan donəya inan 9erigabo təgo.

b. wħan donəya inan moqdišo ku nolado.

c. inan buləħar tgan donəya.

d. inan las9nod ku noladan donəya.

B. Substitution

a. wħan donəya inan *hargəysa* təgo.

amerika, ruš, moqdišo, ɪtaliya, brawə, mrka.

b. wħan donəya inan *somaliya* ku nolado.

berbera, itobiya, frans, buləħar, afgoye.

c. inan *ɪglan* tgan donəya.

9erigabo, crmal, kiniya, borame, las9nod.

d. inan *cbuti* ku noladan donəya.

beldwəyne, cɪgcɪga, somaliya, bur9o, ceyna.

C. Transformation

a. Cue: inan moqdišo tgan doneya.

Response: wħan doneya inan moqdišo təgo.

b. Cue: wħan doneya inan somaliya nolado.

Response: inan somaliya noladan doneya.

Conversation

1.

a. ħasno, ma wħad tgeysa borame.

b. maya. wħan doneya inan təgo buleħar

a. ɪmisadad doneysa inad təgto.

b. wħan doneya inan təgo lɪħda glbnimo.
wa ɪmisedi ɪmika.

a. wa afrti.

b. buleħar ɪnte loga ðħa halkən ma ɪnta
borame loga ðħo.

a. ha hey.

b. wa ɪmisa hbəyn iyo ɪmisa malmod.

a. wa laba hbəyn o keliya.

2.

a. ɪsma9il, inad hargəysa təgto ma doneysa.

b. maya. wħan doneya inan borame təgo.

a. wayo.[1]

b. abbəhəy ba coga.

a. ma halkå̲su dəgnyahəy.

b. ha.

a. mħu qabta.

b. wa m9alın.

a. wlalkàna ma m9alın ba

b. maya. ımika wa mılıteri.

a. ma boramu ka šqeya.

b. maya. wħu degnyahey cbuti.

a. anigu wħan doneya inan hargeysa tego
ımika.

b. nbd gelyo

a. nbd gelyo.

---

[1] 'Why?'

CYCLE 75

Dialogue

ħusəyn, ħgged tgəysa.	'Hussein, where are you going?'
wħan donəya inan suqi təgo e í tɪlmán.	'I want to go to the market, so direct me.'
wddedà mr o kolkad laba sekedod ∂afto bdɪħda u bəy∂.	'Take that road and when you pass two blocks (houses) turn to the left.'
mhad snid.	'Thank you.'
ada mudan.	'You're welcome.'

Notes

1. The form í is a first person object pronoun, 'me' or 'to me.'

2. wddedà 'that road' consists of wəddo 'road' plus the gender marker -d- plus -à 'that.' sekədod is sekd 'block' plus the -od used (in this case) after numbers.

3. mr ('take' only in the sense of 'traverse'), (u) bəy∂, and tɪlmán are all singular imperatives; likewise the imperative 'pass (two blocks)' would be laba sekədod ∂af. mr wddədà, u bəy∂ bdɪħda, and ∂af laba sekədod are also grammatical.

4. bdɪħ(da) is '(the) left' and mdɪg(ta) '(the) right.' u bəy∂ can also be used with compass points such as wqoyi, konfr, etc.

Drill

A. Substitution

a. bdɪħda u bəyə.

mdɪgta, wqoyi, bri, kor, glbed, konfr.

b. laba sekədod ðaf.

šn sekədod, sekd, tʊbn sekədod, lɪħ sekədod.

c. suqi í tɪlmán.

hargəysa, las9nod, borame, beldwəyne, cbuti.

d. u bəyə glbed.

mdɪgta, konfr, hos, wqoyi, bdɪħda, bri.

e. ðaf sekd.

laba sekədod, sgal sekədod, tʊddʊba sekədod.

f. í tɪlmán borame.

moqdišo, mrka, suqi, afgoye, bur9o, cɪgoɪga.

B. Transformation

a. Cue: u bəyə mdɪgta.

Response: mdɪgta u bəyə.

b. Cue: sddədå mr.

Response: mr sddədå.

Conversation

1.

a. ħuseyn, ħgged ka tɪmɪd.

b. wħan ka ɪmɪd 9erigabo ɪmikena wħan doneya
inan suqi tego e í tɪlmán.

a. wddedá mr o kolkad sddeħ sekədod ðafto mdɪgta
u bəyə.

b. ádigu inad təgto ma doneysa.

a. maya. wħan afrta tgəya berbera.

b. ɪmika wa ɪmisadi sa9ddu.

a. wa afrti o tubn mrɪə la+.

b. berberi ɪntey cɪrta.

a. wa bqol iyo tubn meyl o sddeħ sa9dod
bey cɪrta.

b. o bur9ena ma ɪntåsey u cɪrta halken.

a. maya. ka fog.wħey u cɪrta bqol iyo labatn
meyl.

b. ɪmikan suqi tgəya e nbd gelyo.

a. nbd gelyo.

2.

a. 9li. suqi ma fog yahey.

b. maya.

a. wa ħgge.

b. wa halkàs e labada sekedod mrkad dafto
mdigta u beyd̄

a. horta[1] moqdišo hargeysa ɪntey u cɪrta.

b. bqolal meyl bey u cirta.

a. ɪmisa sa9dod ba lo so9da.

b. wħa lo so9da afr iyo labatn sa9dod.

a. mhad snid.

b. ada mudan.

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[1] 'by the way'

CYCLE 76

Dialogue

nɪnkà ma tqan.	'Do you know that man?'
ha. wan aqan. wa sħibkey.	'Yes. I know (him). (He) is my friend.'
af somaliga ma yqan.	'Does he know Somali?'
maya. ma yqan.	'No. He doesn't (know) [it].'

Notes

1. The construction *af* *somaliga* means the Somali language.' The construction also occurs commonly without the article and its preceding gender marker, i.e., the *-ga* on *Somaliga*. Thus, you can expect to hear *af* *somali* about as often as the other, though the form with the article may be preferable for some speakers.

(Interestingly, the term *af* also means 'mouth.')

The names of other languages are formed in the same way. Thus:

af ruš	*or*	af ruška	Russian
af talyani		af talyaniga	Italian
af šɪne		af šineha	Chinese
af ɪngris		af ɪngriska	English
af ɪngrisi		af ɪngrisiga	

2. The rules for getting the right form of the masculine gender marker are fairly straightforward.

The forms include phonetic zero, i.e, nothing, g, h, and k. They occur as follows:

If the noun ends in: ħ, 9, q } the form is ø .

If the noun ends in i, y, w, g } the form is g .

If the noun ends in any other vowel, the form is h .

If the noun ends in anything else, the form is k . There are a few exceptions to these rules, but they can be learned as separate items.

3. Below are the singular forms for four irregular verbs. They are irregular in that the person markers are prefixed.

Some of the forms will be familiar, others are new. Note, though, that the forms for 'came' are past tense forms, while all others are present.

	be	know	be located	came
I	ahey	aqàn	àlà	ɹmɪd
you, she	they	tqàn	tàlà	tɪmɪd
he	yhey	yqàn	yàlà	yɪmɪd

Sometimes in these lessons you will encounter variants of some of the forms, e.g., yahey and yhey. Such variants are only matters of spelling and are not attempts to show phonologically relevant information.

4. The construction ma yqàn is a negative. Moreover, it is a "contraction" of yqano. When some speakers use such short forms, the negative may differ from a question only in the ptich and length of the vowel of the verb. (That special combination of pitch and length is written with a grave accent.)

The singular negatives are given below:

	Long	Short
I	aqano	aqàn
you	tqanid	
she	tqano	tqàn
he	yqano	yqàn

In the drills you will be expected to learn the difference in intonation between the short negatives and questions.

Drills

A. Discrimination

The instructor says two sentences which are either identical or differ only in intonation. If identical, the student responds 'Same,' otherwise he responds 'Different.' Pairs of sentences such as the following should be used.

a. af crmalka ma yqan.

af crmalka ma yqàn.

b. nɪnkå ma aqan.

nɪnkå ma aqàn.

c. sħibkəy ma tqan.

sħibkəy ma tqàn.

B. Recognition

The class pretends that they are talking about various men and women other than themselves--i.e. all third person. The instructor will either ask about the linguistic knowledge of some person, e.g. af somaliga ma tqan 'Does she speak Somali?' or else state that this person does not speak a certain language, e.g. af somaliga ma tqàn. 'She doesn't speak Somali.' In the first case the student may respond with either ha or maya; in the second case he must simply say wéla, as if mildly astonished by this fact.

C. Induction

a. ha.af ɪngrisiga wan aqan.

b. maya. ma aqàn af šɪnəha.

c. adigu af crmalka ma tqan.

d. af fransiska ma yqan.

e. maya. af ruška ma yqàn.

f. ha. wu yqan af hɪndiga.

g. ɪyedu ma tqan af swaħiliga.

h. maya. ma tqàn af amħarka.

i. ha. af tlyaniga wəy tqan.

D. Substitution

a. af somaliga ma aqàn.

ɪngrisiga, ħbasiga, 9rbedka, tlyaniga, šɪnəha.

b. adigu ma tqan af 9rbedka.

somaliga, amħarka, crmalka, ruška, hɪndiga.

c. maya. ma yqàn af ɪngrisiga.

af fransiska, nɪnkả, sħibkəy, abbəhả, af ruška.

d. ma yqan sħibkả.

af tlyaniga, nɪnkən, wlalkẻd, hoyədəy, af crmalka.

e. ɪyəduna af šɪnəha ma tqan.

af swaħiliga, abbəhîs, 9bdi, rggås, af amħarka.

f. wəy tqan af 9rbedka.

aħmd, wlalkîs. fnenkəyga, sħibkả, af ħbašiga.

E. Transformation

a. Cue: af ɪngrisiga wan aqan.

Response: wan aqan af ɪngrisiga

b. Cue: ma tqàn sħibkîs

Response: sħibkîs ma tqàn.

Conversation

1.

a. yusf, mh̄ad šəygtəy

b. nbdə. adigu ɪska wrrən

a. wa nbd.

b. war ma tqan nɪnkå.

a. ha. wan aqan.

b. wa kuma.

a. wa sh̄ibkəy.

b. mh̄u qabta.

a. wa m9alɪn. wh̄u ka šqeya bur9o.

b. ma halkâsu dəgnyahəy.

a. moyi.

b. adigu nɪnkå ma tqan.

a. ha. wan aqan o wa mrəykn,

b. ɪsna ma m9alin ba.

a. ha. wa m9alɪn

b. ma yqan af somaliga.

a. maya. ma yqàn. af ɪngriska iyo af h̄bašiga
o keliya ayu yqan.

2

a. haya 9aša, af ɪngriska ma tqan.

b. ha. wan aqan.

a. af ħbašigana.

b. anigu af ħbašiga ma aqàn lakin sħibkey ba yqan.

a. sħibkà wa kuma.

b. wa cam9.

a. cam9 ayó.

b. cam9 9bdi.

a. o ma ħbaši ba.

b. ha. ɪmika wa ħbaši. adigu ma tqan af ɪngiriska.

a. maya. lakin wlalkəy ba yqàn.

b. wlalkà ma halkənu dəgnyahəy.

a. ha. ma məl bad tgəysa ɪmika.

b. wa ɪmisadi.

a. wa kob iyo tobənki iyo rub9.

b. ha. wħan donəya inan suqi təgo. adigu ma donəysa inad təgto.

a. ha ħey.

CYCLE 77

Dialogue

suqu wa ħgge.	'Where is the market?'
labada daród e 9d9d ayu ka dmbeya.	'It is behind the two buildings which are white.'

Notes

1. The form daród is obviously a number plural; the singular is dar.

2. Note that in the construction labada daród the article occurs on laba, the number rather than the noun.

3. The form 9d9d appears to be the plural of 9d 'white.' Some other adjectives and their plurals are given in the vocabulary.

4. The e in the construction labada darod e 9d9d serves the same function as the o in laba bqol o meyl: it relates the second and additional modifiers to the head word. Unlike English where two or more modifiers may qualify a noun by appearing in sequence before it (a tall blond boy), Somali restricts the number of such modifiers to one. All others must be put into subordinate clauses linked by o or e to the relevant noun.

The differences between e and o is not yet clear, being complicated by dialectal differences. For example, labada daród o 9d9d may be acceptable to some speakers, but certainly not to all.

5. The second sentence is equivalent to labada daród e 9d9d bu ka dmbəya or wħu ka dmbəya labada daród.

6. Do not confuse daród with dárod 'Darod (tribe).'

Vocabulary

	singular	plural
white	9d	9d9d
tall	ðer	ðaðer
low	gabn	gagabn
big	wəyn	wawəyn
small	yr	yryr

Drill

A. Vocabulary

The instructor drills the meanings of the newly introduced vocabulary items, first from Somali to English, then vice versa.

B. Substitution

a. suqu labada daród e 9d9d ayu ka dmbəya.

waweyn, yryr, gagabn, ðaðer.

b. suqu wħu ka dmbəya lɪħda daród e wawəyn.

yryr, ðaðer, 9d9d, gagabn.

c. suqu darta ðer ayu ka dmbəya.

yr, 9d, wəyn, gabn.

d. suqu wħu ka dmbəya darta 9d.

yr, gabn, ðer, wəyn.

C. Transformation

a. Cue: suqu wħu ka dmbəya šnta daród e waweyn.
Response: suqu šnta daród e waweyn ayu ka dmbəya.

b. Cue: suqu darta 9d ayu ka dmbəya.
Response: suqu wħu ka dmbəya darta 9d.

Conversation

1.

a. warya nuħ, ɪska wrran.

b. nbde. mħad šəygtəy.

a. nbd. suqi ma tgəysa manta.

b. suqu wa ħgge.

a. labada daród e 9d9d bu ka dmbəya.

b. ha. wan tgəya.

a. wlalkà ma dartàsu ku nolyhəy.

b. maya. abbəhey iyo hoyədəy ba ku nol.

a. adiguna ma ħalkàsad ku nošhəy.

b. maya. wħan ku cɪra darta ðer e ka dmbəysa. adiguna.

a. wħan ku nolahəy mel fog.

b. o wa ħgge.

a. glbed bəy ka ħɪgta suqa.

b. ħaskàguna ma halkàsu ku nolyhey.

a. anigu ħas ma lihi.

b. wéla.

a. ha. adigu ma ledhəy.

b. ħa.laba 9ɪɪrurna wan leahey.

2.

a. sa9ddu ma ə̆nti ba.

b. maya. wa tʊddʊbadi o tʊddʊbadi o tʊbn la+.
ma inad meːl tegtad doneysa.

a. ha.

b. wa ħgge.

a. sħibeddey ban u tgeya.

b. ɪmisada.

a. siddedda.

b. ħggey ku noŝhey.

a. dartå weyn e 9d bey ku noŝhey.

b. ma dartå suqa bri glbed ka ħigta.

a. ha.

b. ma ɪmíkad tgeysa.

a. maya. ɪmika wħan doneya inan halken wħoga[1] cogo.

b. wa they.

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[1] 'a little (while)'

CYCLE 78

Dialogue

ħasn, dʊkenka cam9 ħggu yahey ma tqan.	'Hassan, where is Jama's shop, do you know?'
ha. dʊkenka cɪrde muse e šokiga agtîsa a ayu ka so hor ceda.	'Yes. It is in front of Jirdeh Musa's shop, which is near the police station.'
wad mhadsen they.	'Thanks.'

Notes

1. In the Dialogue two common possessive constructions are presented.

The first is exemplified by dʊkenka cam9 'the shop [of] Jama.' The first noun always takes an article (and, of course, its preceding gender marker). Other examples of this construction include: dʊkenka cɪrde muse 'Jirde Musa's shop,' dʊkenka sħɪbkey 'my friend's shop,' and bugga ħmid 'Hamid's book.'

The second type is represented by šokiga agtîsa 'the police station its nearness.' In this case the possessor occurs first. Other examples include: cam9 dʊkenkîs 'Jama's shop [Jama his shop],' sehra buggèd 'Sarah's book [Sarah her book].' Note that the presence or absence of an article is determined by syntactic considerations which lie outside the construction involved.

2. Note the final a of the construction dʊkenka c.m. e šokiga agtîsa a. It occurs in qualifying subordinate clauses when the

qualifier is a noun (instead of an adjective). In pronunciation it is often elided with the preceding vowel.

Drill

A. Substitution

a. dʊkenka cam9 ħggu yahəy ma tqan.

9bdi, sħibkəygu, abbəhâgu, 9ʊmr, aħmd.

b. cam9 dʊkenkìsu wa ħgge.

sħibkey, 9bdi, 9ʊsman, ħmid, nɪnkȧ

c. ləyla dʊkenkèdu wħu ka ḍmbəya šokiga.

sħibtəy, m9alɪmədda, mriyn, ħbiba, səhra.

d. səhra dʊkenkèdu šokigu ka so hor ceda.

cam9, kreniyədda, aħmd, ləyla, 9ʊmr.

B. Transformation

a. Cue: cam9 dʊkenkìsu wa ħgge.

Response: dʊkenka cam9 wa ħgge.

b. Cue: dʊkenka ləyli wa ħgge.

Response: ləyla dʊkenkèdu wa ħgge.

Conversation

1.

a. 9li, ma wħad donəysa inad təgto hargəysa manta.

b. maya. wħan donəya inan berri bur9o təgo.

a. o berri wa əyanma ma əbti ba mise wa ɪsnin.

b. wa ʌlasa. šləy isninti wħan ka ɪmid 9erigabo.

a. 9erigabo hargəysa, ma wqoyi bəy ka ħigta.

b. ha.

a. wħan donəya inan dukenka cam9 təgo. ɪmika e ħggu yhəy ma tqan.

b. ha. dʊkanka cɪrde muse e šokiga agtiʂa a ayu ka so hor ceda.

a. wad mhadən thəy. adigu inad halkà təgto ma donəysa.

b. ha. o horta cɪrde muse ma wɪalka ba.

a. maya. wa sħibkəy.

b. o ma mgalədən ayu ku nolyhəy.

a. ha.

b. dartîsu wa ħgge.

a. darta ðer e šokiga agtîsa a ayəy ka so hor ceda.

2.

a. ħasno, ħggu šokigu yhəy ma tqan.

b. ha, šokigu darta 9d bu ka so hor ceda.

a. ma šokigad tgəysa.

b. maya. wħan tgəya dar agtîsa a.

a. ma ∂arta abbəhȧ ba.

b. ha.

CYCLE 79

Review

Dialogue

ɪsgulku wa ħgge.	'Where is the school?'
ɪsgulku sribədda wəyn bu bri ka ħɪga.	'The school is east of the big meat market?'
sribədduna ħggəy ka ħɪgta šokiga.	'And where is the meat market from the police station?'
wəy ka dmbəysa.	'(It) is behind (it).'

Notes

1. The form *dmbəysa* points up the fact that we are "prisoners" of our language. It is difficult for an English speaker to conceive of 'behind' or 'near' as anything like a noun or a verb. But *dmbəysa* is a verb, and *ag* 'near' is a noun. Benjamin Lee Whorf has said in this connection, "We cut up and organize the spread and flow of events as we do, largely because, through our mother tongue, we are parties to an agreement to do so, not because nature itself is segmented in exactly that way for all to see. Languages differ not only in how they build their sentences but also in how they break down nature to secure the elements to put in those sentences." ("Languages and Logic" [reprinted in Carroll, J.B., ed., *Language Thought and Reality*: Selected Writings of Benjamin Lee Whorf, New York: MIT and Wiley, 1956, pp. 233-245] p. 240.)

2. The following forms exemplify the singular present tense forms of the regular conjugation.

	be next to	spend the night	go
Imperative	ħɪg	∂ħ	tg
I, he	ħɪga	∂ħa	tga
you, she	ħɪgta	∂ħda	tgta

a. These forms show what is true for a very large number of verbs in the language, that conjugated forms are constructed on the base which is homophonous with the imperative.

b. The final -a is obviously the present tense marker.

c. In the forms for 'you, she' a t or d intervenes between the base and the tense marker. That intervening element is a person marker. In the case of the forms for 'I, he' one may consider the person marker appearing as zero (∅).

d. The markers for 'you, she' share the same variants and nearly the same conditioning which produces the variations. While there are exceptions which must be learned as units, the following rules will account for most of the forms of the language:

> If the stem [base ± other element(s)] ends in ∂, the t of 'you, she' appears as ∂. If the stem ends in q, x, ħ, 9, the variant is d .

You will remember the form dmbəysa 'it[fem.] is behind.' The base is dmbəy. The -s- before the tense marker is obviously a variant of the marker for 'she.' The rule, which holds true also for 'you' is simply:

> If the stem ends in a vowel or y, the variant is s.
>
> If the stem ends in anything else, the variant is t.

e. For past tense the marker is -əy instead of -a, but the rules for handling the variants of 'you, she' remain the same.

2. By now you are fairly well acquainted with gender markers, both the 'masculine' -g- , -k-, -ħ-, or zero, and the 'feminine' -t- or -d-. The addition of a gender marker is necessary whenever an article or demonstrative or possessive suffix is added to the noun. Whether or not the gender marker (or indeed, the subject) is expressed, however, the verb must agree with the gender of its subject (at least in the kinds of sentences you have been studying) in the manner described in note one. Furthermore, the appropriate endings must be added to the particles b-, w-, or ay- . For example:

(suqu) dartà weyn bu ka dmbeya.

'(The market) is behind that big building.'

but:

(dartu) aqalka yr bəy ka dmbeysa.

'(The building) is behind the small market.'

Henceforth in vocabulary sections, the gender marker plus (arbitrarily) the article -a will be given in parentheses following nouns, e.g. dar (ta).

Vocabulary

suq(a)	market (area)	ħafis(ka)	office
dar(ta)	building	aql(ka)	building
šoki(ga)	police station	əxtr(ka)	hospital, doctor
duken(ka)	shop	huðel(ka)	hotel, restaurant

drked(da) house of mud with thatched roof

sribəd(da) place where fresh meats and vegetables are sold

ɪsgul(ka) school

Note that nearly any structure may be referred to as aql; dar refers to buildings of larger size or of European style, as opposed to small, native Somali houses. Also note that suq is a shopping area in a broad sense; it may include a sribed, several dʊken, and perhaps even a hʊðel.

Drill

A. Vocabulary

The instructor drills the students on the meaning of the newly introduced vocabulary, first from Somali to English, then vice versa.

B. Substitution

a. šokigu ħggu ka ħɪga halkən.

hʊðelku, ɪsgulku, suqu, ðxtrku, cam9 dʊkenkîsu.

b. derkedâdu ħggəy ka ħɪgta halkən.

drkeddâda, sribəddu, hargəysi, 9bdi dartîsu.

c. suqu ħggu ka ħɪga halkən.

aqəlku, sribəddu, cɪgcɪgi, ħafisku, ħmid drkeddîsu

d. cam9 ħggu tgəya.

9bdi, aħmd, yunis, cɪrde, nɪnkâsu.

e. mriyn ħggəy tgəysa.

ħbiba, wlašâ, ləyli, səhri, mħtâsu.

f. 9bdi ħggu tgəya.

ħlimo cam9, 9bdi wlašîsu, ləyla

g. ħbibi mħəy donəysa.

cɪrde, yusf, hoyədâ, mriyn, səhri, mħemd.

Conversation

1.

a. warya nur, ma ɪsgulki bad tgəysa.

b. maya. ɪmikan ka ɪmɪd.

a. wa ħgge ɪsgulku.

b. sribədda wəyn bu bri ka ħɪga.

a. sribədduna ħggəy ka ħɪgta šokiga.

b. wəy ka dmbəysa.

a. ɪmika ma sribəddad tgeysa.

b. ha.

a. anigu wħan donəya inən aqəlki cam9 yunis təgo e
í tɪlmån.

b. aqəlka cam9 darəhå 9d9d bu ka dmbəya.

a. ma darəhå 9d9d e wawəyn.

b. ha.

a. mhd snid.

b. ada mʊdan.

a. nbd gelyo.

b. nbadino.

2.

a. əxtrku ħggu yhəy ma tqan.

b. ha. aqəlkasu ka dmbeya.

a. aqəlke.

b. aqəlka 9d e dukənka wəyn agtîsa a.

a. mhd snid adigu ma donəysa inad əxtrka
tegto.

b. ha. horta wa ɪmisadi.

a. wa sddeħdi iyo bəki.

b. wħan donəya ɪsgulkina inan təgo afrta o
ŏn la+.

a. o wa ħggə ɪsgulku.

b. wa huəelka wlalkəy agtîsa.

a. ma ɪmikad tgəysa ɪsgulka.

b. maya. ɪmika əxtrkan tgəya. afrta iyo
bəkəna ɪsgulkan tgəya.

CYCLE 80

Dialogue

mħad donəysa.	'What do you want?'
šaðəð ma həysa.	'Do you have shirts?'
ha. wan həya.	'Yes. I have (them).'
mɪdki wa ɪmisa.	'How much is one?'
wa šn šɪln.	'It's five shillings.'

Notes

1. The form *šaðəð* is the plural of *šað* 'shirt.' Note, however, that this type of plural formation (common only to one syllable, grammatically masculine nouns) does *not* consist of the suffix -*əð*, but rather of a repetition of the final consonant of the noun plus the intervening *ə*. Thus the plural of *bug* 'book' is *bugəg*, etc. Various nouns of this class and their plurals are given in the Vocabulary.

2. In the dialogue, the answer to *šaðəð* *ma* *həysa* is (*šaðəð*) *wan* *həya*. Remember, however, that if the question was *mħad* *həysa* 'What do you have?' the answer would have been *šaðəð* *ban* *həya* or (equivalently) *wħan* *həya* *šaðəð*. Forms such as *wan* can only be used if the object has been previously mentioned or is understood. If it has been mentioned or is unambiguously understood by both parties to the conversation, then it may optionally be omitted and *wan*, etc. is obligatory; if it cannot be omitted in the answer, then *ban* (or *wħan*), etc. must be used.

Vocabulary

	Singular	Plural
shirt	šað(ka)	šaðəð(ka)
book	bug(ga)	bugəg(ga)
coat	koð(ka)	koðəð(ka)
cup	kob(ka)	kobəb(ka)
table	mis(ka)	misəs(ka)
belt	sun(ka)	sumən(ka)
man	nɪn(ka)	nɪmən(ka)

Note the change from final -n to medial -m- in the last pair of forms.

Learn also the word ðr(ka) '(the) clothes,' a 'collective' noun which, like rg 'people,' is plural in meaning but not in form.

Drill

A. Vocabulary

The instructor drills the meanings of the newly introduced terms (both singular and plural) as before, first from Somali to English and then vice versa.

B. Substitution

a. mħad doneysa.

c9ešhəy, həysa, qabəta, ka šqəysa, doneysa.

b. šaðəð ma həysa.

bug, kobəb, ðr, mis, sumən, koðəð, sun.

c. ma doneysa koð.

šað, ðr, kob, bugəg, misəs, sun, bug.

d. ha. ðr wan heya.

koð, mis, sumən, bug, šaðəð, koðəð, kob.

C. Transformation

a. Cue: ma həysa sumən.

Response: sumən ma həysa.

b. Cue: ša∂ ma donəysa.

Response: ma donəysa ša∂.

c. Cue: wħan həya laba bug.

Response: wħan həya bugəg.

d. Cue: misəs ban həya.

Response: laba mis ban həya.

Conversation

1.

a. warya cam9, ħgge tgeysa manta.

b. wħan doneya inan tego dukenki wrseme.

a. mħad ka doneysa.

b. ša∂ə∂ ban doneya.

a. o wa ħgge dukenkìsu.

b. ∂xtrku ka so hor ceda.

a. ma ∂xtrka weyn mise ka yr.

b. ka yr.

a. ana sumn ban doneya e ina mri[1]

b. ina mri.

c. mhad donəysa.

b. wħan donəya laba ša∂. mɪdki wa ɪmisa.

c. wa šn šlɪn iyo bə∂ keliya. adigu mħad donəysa.

a. sumn ma həysa.

c. ha. wan heya.

a. labadi sun wa imisa.

c. labadi sun wa lɪħ iyo kuntn šlɪn.

b. ɪmika ħgged tgəysa.

a. wħan donəya inan təgo suqi.

b. anigu aqəlkeygi ban ṫgəya.

a. nbd gelyo.

b. nbadino.

---

[1] 'let's go'

CYCLE 81

Dialogue

kəbo wnegsn ma həysa.	'Do you have good shoes?'
ha. wa kuwən.	'Yes. (They) are these.'
wa ɪmisa.	'How much (are they).'
wa suddn šlɪn.	'(They're) thirty shillings.'

Notes

1. This dialogue does not represent a complete transaction. It ends at the point bargaining would begin.

2. The form kəbo is the plural of kb 'shoe.' This noun is like many others: feminine in the singular, kbta 'the shoe,' it is masculine in the plural, kbə́ha 'the shoes.'

Such nouns regularly form their plurals by suffixing -o, -yo after i. The plural marker itself undergoes some changes when other suffixes are added: -o becomes ɪ before i, ʊ before u, and ə before most everything else. Examples include: kbo+hi which appears as kbɪhi, kbo + hu as kbʊhu, and kbo+ha as kbəha.

3. The form kuwən consists of -ən 'this, these' and kuw-'plural gender marker.' While in the singular, demonstratives and possessives are suffixed either to t or k, or one of their variants, in the plural there is only the one gender marker: kuw.

4. The form həysa is, simply, the verb həy 'have,' -s- 'you,' -a 'present tense.' It is a regular verb, with the imperative singular həy, which means 'keep it.'

This verb is different in meaning from the irregular verb *le+ah* which is also sometimes glossed as 'have.' The verb *həy* means something like 'what do you have (at hand), while *le+ah* implies possession, e.g. *ɪmisa 9rʊrad ledhəy* ' how many children do you have?' The verb *le+ah* is also used idiomatically among close friends in response to an unsmart or unacceptable remark, i.e., a goof or booboo, so that *mɪhad ledhəy* means, not 'what do you possess,' but something more like 'what's with you?' indicating a need to account for such unacceptable or unacceptably stupid or silly behavior.

Vocabulary

	Singular	Plural
shoe	kb(ta)	kəbo(ha)
clock, watch	sa9d(da)	sa9do(ha)
knife	mɪndi(da)	mɪndiyo(ha)
milk or water vessel	han(ta)	hamo(ha)
hat	kofiyed(da)	kofiyedo(ha)
mirror, (eye) glasses	mʊrayəd(da)	mʊrayədo(ha)
woman	nag(ta)	nago(ha)

Drill

A. Vocabulary

The instructor drills the meanings of the new items as before.

B. Substitution

a. kəbʊhu wa ɪmisa.

sa9dʊhu, sa9ddu, hamʊhu, kofiyeddu, mʊrayədʊhu.

b. wa suddn šlɪn.

kuntn, afr, kob iyo tʊbn, šn iyo labatn, bqol.

c. kəbo wnegsn ban həya.

hamo, sa9d, kofiyedo, mɪndiyo, sa9do, han.

d. mɪndiyan həya.

kəbo, sa9do, mɪndi, kofiyed, kb, mʊrayədo.

e. wh̃an heya mɪndiyo wnegsn.

kəbo, sa9d, mʊrayəd, kofiyedo, hamo, mɪndi.

C. Transformation

a. Cue: mɪndiyo wnegsn bəy həysa.

Response: mɪndiyəy heysa wnegsn.

b. Cue: kban həya.

Responsa: wh̃an həya kəbo.

c. Cue: wh̃u heya sa9do.

Response: sa9du həya.

Conversation

1.

a. warya muse, manta mgalədi ban tgəya e adigu mħad qbəneysa.

b. ana[1] wħan doneya inan mgalədi təgo.

a. mgaləded tgəysa.

b. wħan tgəya hargəysa.

a. mħad ka doneysa.

b. wħan doneya kəbo.

a. ana šaðəð ban doneya o wħan tgəya bargəysa.

b. ħiggəy they ma tqan.

a. ha wħəy ɪnəga[2] ħɪgta bri.

b. ɪnte lo so9da.

a. wħa lo so9da sddeħ malmod iyo laba hbəyn.

b. ɪmika wa ɪmisədi.

a. wa labadi.

---

[1] aniguna

[2] 'us'

2.

a. kəbo wnᵅgən ma həysa.

b. ha. kəbo wnᵅgən iyo ša∂ə∂ wnegən bᵅ wan həya.
wa kuwən.

a. wa ɪmisa labada kəbod.

b. wa afr iyo sʊddn šlɪn.

a. kuwàsina wa ɪmisa.

b. wa šn iyo kʊntn šlɪn.

a. kuwà afr iyo sʊddn ka šlɪn a í kən.[1]

c. ša3kàsi wa ɪmɪsa.

a. wa tʊbn šlɪn.

c. ɪsəga í kən.

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[1] 'bring me'

3.

a. mħad šəygtəy

b. nbde. adigu ɪska wrran.

a. wa nbd. kəbo wnᵉgən ma həysa.

b. ha. wa kuwən.

a. ɪmisa weye.

b. wa tʊddʊba iyo labatn šlɪn.

a. ša∂ə∂na ma həysa.

b. maya. ma həyo.

CYCLE 82

Dialogue

ɱȟad rbta.	'What do you want.'
qəlɪmmo ma həysa.	'Do you have pens?'
ha. wan həya.	'Yes. I have.'
wa ɪmisa šnti.	'How much for five?'
wa sddeȟ šlɪn.	'Three shillings.'

Notes

1. The verb rb 'want' is somewhat less common than don in the North, but in the Benadir dialect, spoken in and around Mogadiscio, rb has almost replaced don.

2. The form qəlɪmmo is the plural of qəlɪn 'pen' or 'pencil,' and serves as an example of a type of plural formation. Many masculine polysyllabic nouns, such as qəlɪn-ka, appear to double their final consonant and suffix -o. Other investigators have listed as the consonants which double b, d, ð, l, r, and those n's which are derived from final -m. In the plural, the noun takes the feminine gender marker, e.g., qəlɪmməda 'the pens.'

3. The construction wa ɪmisa šnti is similar to an English construction rapidly passing out of use: 'how much the hundred weight?' The amount is handled as a unit in both the nearly archaic English and in the somali construction.

Vocabulary

	Singular	Plural
pen, pencil	qelɪn(ka)	qelɪmmo(da)
basket	sembil(ka)	sembillo(da)
button	b∂∂en(ka)	b∂∂enno(da)
		or b∂∂emmo(da)
bowl	ficen(ka)	ficenne(da)
boy, son	ɪnn(ka)	ɪnemmo(da)

Drill

A. Vocabulary

The instructor drills the new vocabulary as before.

B. Substitution

a. qelɪmman heya.

šaðəð, koð, kofiyed, hamo, kb, ficen.

b. wh̃ad heysa sembil.

kofiyedo, ficen, bugeg, sa9do, b∂∂n.

c. wh̃u heya ficenno.

kebo, qelɪn, sembillo, sa9d, šað.

d. b∂∂enney heysa.

kobeb, murayedo, han, bug, ficenno.

Conversation

1.

a. 9bdilaħi, sa9ddu wa ɪmisadi.

b. wa šnti iyo bə∂ki. ma mel bad ţgəysa.

a. maẏa.

b. hada mħad rbta.

a. wħan doneya inar. dukenki cam9 təgo.

b. hdma.

a. lɪħda.

2.

a. mħad rbta.

b. ma həysa qəlimmo iyo ficenno.

a. ha. labadaba wan həya.

b. wħan donəy sddeħ qəlin iyo ficen, ficen weyn
ma həysa.

a. ha. wan həya.

b. wa ɪmisa mɪdki.

a. wa šlɪn iyo b∂.

b. sddeħda qəlɪnna wa ɪmisa.

a. wa sddeħ šlɪn.

b. o mrka mɪdki wa šlɪn.

a. ha.

b. laba klena[1] í ken. mrkå šnta qəlɪn iyo
ficenki wa lɪħ šlɪn.

a. ha hey. mhad snid.

b. ada mudan.

a. nbd gelyo

b. nbedino

---

[1] 'and two others'

CYCLE 83

Dialogue

wa ɪmisa koləyədu.	'How much (are) the baskets.'
kuwəna wa sddeħ Šlɪn. kuwâsina wəy ka si qalism yihin.	'These are three shillings. And these are more expensive.

Notes

1. The form koləyəda is an example of another type of plural which occurs with masculine polysyllabic nouns. In this case -yo is suffixed directly onto the stem without the doubling of the final consonant. After -y, of course, the -yo appears as -o. These plural forms are also feminine.

2. The form qalisn 'expensive' is an adjective derived from qali, which, though often glossed as 'expensive,' is a noun.

Vocabulary

	Singular	Plural
basket	koləy(ga)	koləyo(da)
lamp	fenus(ka)	fenusyo(da)
clay cooking pot	∂eri(ga)	deryo (da)
name	meg9(a)	meg9yo(da)

Drill

A. Vocabulary

The instructor drills new vocabulary as before.

B. Substitution

a. kåsi wu ka si qalisn yhəy.

buggi, koləygəni, fənuskàgi, šaðki, qəlɪnkåsi.

b. tåsi wəy ka si wəyn thəy.

kofiyeddi, mʊrayeddådi, sa9ddåsi, hanti.

c. kuwåsi wəy ka si yryr yihin.

kbɪhi, qəlɪmmədåsi, ficennədîsi, ðeriyədi, koðəðki.

d. haməhəni wəy ka si wnegsn yihin.

kobki, ðxtrkåsi, sa9dɪhi, kofiyeddəni, šaðəðki.

e. təni wəy ka si yr thəy.

qalisn, wnegsn, ðer, 9d, fog, cbn.

f. kuʷəni wəy ka si wawəyn yihin.

wnegsn, ðaðer, qalisn, obn, 9d9d, yryr.

g. kbɪhi wəy ka si wawəyn yihin.

darti, sa9ddi, koləyədåsi, ɪsgulkəygi, miskəni.

Conversation

1.

a. 9li, ma bur9ad ka tɪmɪd manta.

b. maya. las9nod ban ka ɪmɪd šləy. mantana
wħan donəya inan bur9o təgo. ɪmika dukenki
9li ban tgəya. adigu mħad qbənəysa.

a. wħba.[1] wayo.

b. ɪna ken dukenki cam9 təgno e.

a. mħad ka donəysa.

b. koləyo.

a. wa hgag.[2]

---

[1] 'Nothing'

[2] 'O.K.'

2.

a. war cam9, mħad šəygtəy.

b. nbde. ɪska wrran.

a. wa nbde. nɪnkən ma tqan.

b. maya.

a. wa 9igal yusf.

b. wə́la. bršo wnegsn, 9igal.

c. bršo wnegsn, cam9.

a. war, koləyo ma ħəysa ɪmika.

b. ha. wa kuwən.

a. kuwəni wa ɪmisa.

b. kuwəna wa šn šlɪn. kuwâsina wəy ka si
qalisn yhin.

a. o wa ɪmisa.

b. wa tʊddʊba ǎlɪn.

a. kuwà í ken.

b. wa ŋgag

CYCLE 84

Dialogue

ərkå warki wa ɪmisa.	'How much a yard is that cloth?'
wa sddeħ šlɪn warki.	'It's three shillings a yard.'
sddeħ war ban doneya. sidded šlɪn ma iga sineysa,	'I want three yards. Will you give me (them) for eight shillings?'
sidded iyo bə ɪska bħi.	'Pay eight and a half for (them).'

Notes

1. The construction ərkå wrki is similar to ɪmisa šnti of a previous cycle. A good literal translation might be 'that cloth [by] the yard.'

2. Some other units to learn for the North where the English measuring system is still used include:

hiš(ka)	'inch'
fuð(ka)	'foot'
rodl(ka)	'pound'

In the South the metric system is used. The standard metric terms have been borrowed into Somali directly from Italian.

3. The form sineya exhibits the variant of the imperfective marker which is used after bases ending in vowels: -ney-.

4. The particle complex iga may be analyzed as i 'to me' plus ka 'for (eight shillings).' This ka regularly becomes ga after vowels.

5. The verb bħi 'pay' ends in a vowel. Hence, the imperfective marker would appear as -ney- as it does with si. Thus, bħineya will be encountered in conversation.

6. The construction *ɪska* *bħi* means 'pay for them.' It functions as a unit and is best learned as such.

Drill

A. Substitution

a. *sidded* šlɪn ma iga sinəysa.

sgal, šn iyo labatn, lɪħdn, sddeħ iyo afrtn.

b. wħu i siyəy *ša∂*.

kəbo, kofiyed, fenus, ko∂, kå, kuwen, mʊrayedo.

c. *tʊbn* šlɪn bəy iga sinəysa.

sgal, sddeħ iyo kʊntn, afrtn, tuddʊba iyo tʊbn.

d. i si laba *kəbod*.

sa9dod, war, fenus, mis, kofiyedod, ficen.

e. *sidded iyo b∂* ɪska bħi.

sddeħ iyo labatn, kob iyo tʊbn iyo b∂, lɪħ.

f. ɪmisad ka bħinəysa *kəbɪhi*.

∂rki, fenuski, ficennədi, kuwåsi, keni.

g. wħan bħiyəy *laba iyo tʊbn* šlɪn.

afr, sgal iyo labatn, kob iyo tʊbn, sʊddn.

Conversation

1.

a. mħad šəygtəy.

b. nbd. adigu mħad šəygtəy.

a. wan faya[1]. mħad donəysa manta.

b. wħan donəya ∂r e ∂r wnegsn ma həysa

a. ha. wan həya. kuwən iyo kuwàsan həya.

b. wa ɪmisa warki.

a. no9əna warkisu wa šn šlɪn kuwàna wa afr iyo tʊbn šlɪn.

b. wħan donəya sddeħ war o no9ən a e laba iyo tʊbn šlɪn ma iga sinəysa.

a. maya. sddeħ iyo tʊbn šlɪn ɪska bħi.

b. wa hgag. mħad snid.

a. ada mʊdan.

2.

a. ∂r ma həysa.

b. ha. wan həya.

a. ∂rkà warki wa ɪmisa.

b. wa sddeħ šlɪn warki.

a. whan donəya lɪħ war iyo laba fu∂. ɪmisad iga sin.[2]

b. wħan kà sin sgal iyo tʊbn šlɪn.

a. wħ ka yr[3] ma iga sinəysa.

b. wħad ɪska bħisa sidded iyo tʊbn.

a. mhàd snid.

b. ada mʊdan.

[1] 'I am fine'

[2] =sineysa

[3] 'something smaller (than that).'

CYCLE 85

Dialogue

wħan donəya inan kəbo ibsədo e labadâ cad ɪyəma wnegsn.	'I want to buy some shoes, so which of those two kinds is better?'
wħa wnegsn kuwâ mdow lakin kuwàna no9en aya ka si wnegsn.	'The black (ones) are good, but those (others) are better than this kind.'
laba kəbod o mdobi wa ɪmisa.	'How much are a pair of black shoes?'
wa šn iyo sʊddn šlɪn.	'Thirty-five shillings.'

Notes

1. Both cad and no9 mean something like 'kind, sort, type.' They represent a way of dealing with one part of a set, or subset, which functions grammatically as a unit.

2. The form ɪyəma is analyzed as ɪyə plus ma 'question.'

3. The construction inan kəbo ibsədo is a typical subordinate clause. The form in introduces such clauses and indicates that the verb will be in the subjunctive. Translated literally, with every effort made to show the subjunctive, the clause reads 'that I might buy shoes'

4. The form ibsədo is typical of a class of verbs whose imperatives end in -so. The forms are:

I, he	ibsəda
you, she	ibsəta

The imperfective form is ibsəney- to which are suffixed the appropriate person and tense markers.

5. The construction *laba kəbod* exhibits the -*od* suffix used after numbers. Nouns which are feminine in the singular and take the plural marker -*o* will also appear with -*od* after numbers.

Number words are not the only forms which require -*od* on those nouns which may take it. Some others have appeared to date in the Cycles, e.g., *ɪmisa*. Listen to your instructors and you will hear still more.

6. In the construction *laba kəbod o mdobi*, *mdow* is the second modifer and, therefore, must be in a subordinate clause introduced by *o*. The final *i* is an article, which in this case identifies the subject--*laba kəbod o mdow*. The final *w* of *mdow* changes to *b* in this situation.

Drill

A. Substitution

a. wħan doneya inan *kəbo* ibsedo.

hamo, kob, ficen, ðr, koðəð, ðeriyo.

b. wħəy donəysa inəy *koðəð* ibsəto.

sa9d, mises, fenusyo, šaðəð, mɪndiyo.

c. inu *ficenno* ibsedo ayu doneya.

kofiyed, kəbo, sun, koləyo, ðeri, kobəb.

d. inad *fenus* ibsəto ayad donəysa

murayədo, mis, han, səmbil, mɪndi, sumən.

e. laba kəbod o *mdobi* wa ɪmisa

wawəyn, ðaðer, yɪyɪ, 9d9d, wnegsn, cbn, mdmdow.

f. kuʷàsi kuwən ba ka si *wnegsn*.

qalisn, wawəyn, ðaðer, 9d9d, mdow, yɪyɪ.

g. kuwàsa ka si *qalisn* kuwən.

cbn, wawəyn, wnegsn, 9d9d, gagabn, ðaðer.

B. Transformation

a. Cue: inan fenusyo ibsədo ayan doneya.

Response: wħan doneya inan fenusyo ibsədo.

b. Cue: wħəy doneysa inəy kəbo ibsəto.

Response: inəy kəbo ibsəto ayəy doneysa.

Conversation

1.

a. nuħo, ħgge tgəysa manta.

b. wħan rba inan suqi təgo

a. o mħad ka doneysa.

b. kban so ibsəneya.

a. ħgged ka so ibsəneysa.

b. dukenki 9li du9ale.

a. o wa ħgge.

b. wa šokigu ka so hor ceda.

a. ma darta 9d e šokiga ka so hor ceda.

b. ha hey. ma doneysa inad təgto.

a. ha.

b. ina ken.

b. wħan doneya inan kəbo wnagsn ibsədo e kəbo ma heysa.

c. ha. sddeħda cad ban həya.

b. warya s9id, labada cad ɪyama wnagsn.

a. wħa wnagsn kuwa mdow lakin kuwàna no9an aya ka si wnagsn.

b. wħan doneya inan laba ibsədo e imisad iga sineysa.

c. cadke. ma kuwå 9s9s[1] mise kuwå mdmdow.

b. kuwå mdmdəw.

c. kuwåsi wa lɪħ iyo lɪħdn šlɪn.

b. kuwå 9s9sina.

c. kuwåsina wa kuntn šlɪn

b. kuwå mdmdow sddeħ iyo lɪħdn ma iga sineysa.

c. maya, wħan ka sin šn iyo lɪħdn.

b. wa hgag. warya s9id, adigu kəbo ma doneysa.

a. maya. šleytan qar[2] 9d9d ibsedey.

---

[1] 'red' The singular form is 9s.

[2] 'some'

CYCLE 86

Dialogue

dsud í tʊs.	'Show me (some) metal pots.'
dɪstidâsi wey wnegsn they. 19gtèduna wa tʊbn šlɪn.	'This pot is good. And its price is ten shillings.'
wa 19g bdn. e wħan bħɪneya sidded šlɪn.	'That's a lot of money, but I'll pay eight shillings.'
ħo.	'Here.'

Notes

1. dsud(da) is the irregular plural dɪsti(da or ga)'metal cooking pot;' it also has a less common regular plural dɪstiyo(da). Other nouns with irregular plurals are given in the vocabulary.

2. Note that 19g is used for 'price' as well as 'money' in general.

Vocabulary

	Singular	Plural
metal pot	dɪsti(da)	dsud(da)
teapot	kɪləi(ga)	kɪlaəi(da)
box	senduq(a)	snaduq(da)
trousers	surwel(ka)	srawɨl(ta)
teacher	m9alɪn(ka)	m9alɪmin(ta)

Learn also the regular noun slab(ta) which means 'stuff,' 'goods,' 'equipment,' etc.

Drill

A. Vocabulary

The instructor drills new items as before.

B. Substitution

a. wh̆an bhɪnəya sidded šlɪn.

afr, lɪh̆ iyo tʊddʊbatn, šn iyo sʊddn, sgal iyo tʊbn.

b. tàsi wəy wnegsn thəy.

dɪstidàsi, sa9ddəydu, elabtəni, kofiyeddàdu.

c. kàsi wu wnegsn yhəy.

sʊrwelkəni, kɪlðigîsu, sunkàsi, sənduqu.

d. kɪlðigàsi wu wnegsn yhəy.

dɪstidəni, mɪndidəydu, senduqəni, əlabtàdu.

e. əlabta 19gtèdu wa ɪmisa.

sʊrwelka, bugga, kɪlðiga, koðka, fenuska.

f. koləyga 19gtîsu wa ɪmisa.

sʊrwelka, bugga, kɪlðiga, koðka, fonuska.

g. mɪndida 19gtèdu wa afr šlɪn.

sənduqa, šaðka, sa9dda, kobka, elabta, sunka.

Conversation

1.

a. naya ħlimo, ma wħ bad so ibsəneysa.

b. ha. wħan doneya inan əlabo so ibsədo.

a. əlabo cadma a.

b. wħan donaya inan dsud iyo kobəb so ibsədo.

a. o ħgged ka so ibsəneysa.

b. wħan ka so ibsəneya dʊkenka cam9 muse.

a. o wa ħgge.

b. wa darta 9d e aqəlka ɑbbehey ka dmbeysa.

a. ma ɪmikad so ibsəneysa mise gor dmbe.[1]

b. ɪmika.

a. ana wħan doneya inan ər so ibsədo e ina mri.

b. ɪna ken.

b. dsud iyo kobəb ma heysa.

c. ha. wan heya.

b. dsudad heyso í tus.

c. wa kuwen.

b. dɪstidi wa ɪmisa.

c. wa afr šlɪn.

b. wa l9g bdn e wħan bħɪneya sddeħ šlɪn.

c. ho.

b. kobəbna í tʊs

c. wa kuwən. labada kob wey wnegsn yihin. l9gtôduna[2] wa laba šlɪn.

b. i si.[3]

c. ho.

a. aniguna wh̃an donəya inan ər so ibsədo e šaƋəƋ wnegɛn ma həysa.

c. maya. ər ma həyo anigu. dʊkenkàsa h̀əya.

a. mhad snid.

c. ada mʊdan.

---

[1] 'later'

[2] 'and their price'

[3] give (them) to me

CYCLE 87

Review

Dialogue

koləygəni miyu ka wnegsn yhəy kà.	'Is this basket bigger than that?'
maya. koləygəni ka ma wnegsn a kà.	'No, this basket isn't better than that.'
ke wəyn.	'Which is bigger?'
kəni wu wəyn yhəy wəyn lakin kena u wəyn.	'This is bigger, but this (other one) is the biggest.'

Notes

1. The form miyu is analyzed as ma 'question marker' plus -u 'third masculine singular.' It is equivalent in form to miyad (ma + ad 'you') which appeared in Cycle 62.

In each case the ma can be used without the person marker suffix.

2. In the negative construction ma wnegsn a, the final a may be a verb form.

Drill

A. Substitution

a. koləygəni miyu ka wəyn yhəy kà.

buggîsi, šaðkəni, sənduqəni, kɪlðigêdi, nɪnkəni.

b. mɪndidəni miyəy ka wəyn thəy tà.

təni, kofiyeddəni, sa9ddəni, kbtəni, ɪnntəni.

c. fenusyədàsi miyəy ka wawəyn yihin kuwən.

snaduqdàsi, kuwàsi, mʊrayədəhasi, kbəhəygi,

e. šaðəðkəni ka ma wawəyn a kuwà.

šaðkəni, dɪstidəni, kbəhàgi, mɪndidîsi, buggəni.

f. sənduqàsa ka si ðer kən.

cbn, wəyn, yr, 9d, mdow, gabn, 9s, qalisn.

g. snaduqdàsa ka wawəyn kuwən.

9s9s, ðaðer, cbn, yryr, mdmdow, qalisn, 9d9d.

h. kəbəhàsa u yryr.

sənduqàsa, snaduqdəna, kɪlðigəyga, sunkîsa,

i. qəlɪnkeygi wu u qalisn yhɛy.

surwelkəni, fənuskîsi, mɪndidəni, bugəggàsi.

B. Transformation

a. Cue: ləyli kəbo miyəy həysa.
Response: ləyli kəbo ma həysa.

b. Cue: adigu ma donəysa buggà.
Response: adigu miyad donɛysa buggà.

Conversation

1.

a. koləyo ma həysa.

b. ha. wan həya.

a. bəl í tus.

b. ma kuwo wawəyn bad donəysa mise kuwo yryr.

a. labadaba í tus.

b. wa kuwən.

a. koləyəda waweyni wa ɪmisa.

b. wa šn šlɪn midki.

a. kuwa yryrina.

b. kuwsina wa afr šlɪn labadi.

a. koləy wəyn i si.

b. ho.

2.

a. kobəb ma həysa.

b. ha. wan həya.

a. í tus.

b. wa kuwən.

a. kobkəni miyu ka qalisn yhəy kà.

b. maya. ka ma qalisn a.

a. kə wəyn.

b. kəna wəyn.

a. kà u wəyn í tus.

b. kà u wəyni wa kən.

a. wa ɪmisa 19gtîsu.

b. wa laba šlɪn.

a. wa qali e šlɪn iyo bə iga si.

b. wa ŋgag.

a. mhad snid.

b. ada mudan.

CYCLE 88

Dialogue

suqanu tgəyna	'We're going to the market.'
mħad ka donəysan.	'What do you want there?
ma wħ bad ka so ibsenəysan.	Are you buying something?'
ha. wħanu u bahn nhəy wħoga tmɪra.	'Yes. We are (in) need of a few dates.'

Notes

1. The form *suqanu* is a contraction of *suqa* *banu*. The form -*anu* is 'we.'

2. The verb form of *tgəy*- which agrees with -*anu* is *tgəyna*, with the -*n*- meaning 'we.'

3. In the second sentence the form *donəysan* includes a final -*n* which means 'plural.' The person marker which agrees is -*ad*, the same as for the singular. Another form -*əydɪn* is also used for 'you (plural),' though rarely. It is considered the most "correct" and best form. That is, both sentences are correct: *mħad* *donəysan* and *mħəydɪn* *donəysan*. However, in order to avoid sounding bookish, pompous, or wrong, imitate the usage of your instructors and Somali friends rather than their grammatical explanations.

4. The form *wħoga* means 'some, a few, a little.' It is used with collectives and requires -*a*, an analogue to the number plural, suffixed to the noun.

The -*a* may replace the final vowel of a vowel final noun, for example, *wħoga* *biya* (*biyo* + *a*).

5. The noun *tmɪr* is a collective, i.e., it has no other form and may take a plural verb. Other collectives are given in the vocabulary.

Vocabulary

collective nouns

tmɪr(ta)	dates	ðr(ka)	clothes
rg(ga)	people	biyo(ha)	water
9rrur(ta)	children	9ano(ha)	milk

Drill

A. Vocabulary

The instructor drills new vocabulary as before.

B. Substitution

a. hʊðelkanu tgəyna.

suqa, šokiga, aqəlka, hargəysa, brawe, dʊkenka.

b. wh̃anu tgəyna suqa.

hargəysa, ðxtrka, hʊðelka, 9erigabo, afgoye, aqəlkȧ.

c. wh̃anu u bahn nhəy wh̃oga tmɪra.

9ano, ðr, biyo, 9rrur, 19g, xd, sa9do.

d. wh̃oga 9ana anu u bahn nhəy.

ðr, biya, tmɪr, bugəg, xd, kəbo, 19g.

e. biyo ma donəysan.

tmɪr, kəbo, ðr, 9ano, kofiyedo,

f. wh̃ad u bahn tihin wh̃oga tmɪra.

bugəg, dsud, wh̃oga biya, kofiyedo, koləyo, wh̃oga 9ana.

g. ma wh̃ bad ka so ibsenəysan.

kəbo, 9ano, tmɪr, mɪndiyo, koləyo, fenusyo, bugəg.

h. wh̃anu ka so ibsənəyna fenusyo.

koðəð, sa9do, 9ano, tmɪr, kəbo, mʊrayedo, kobəb.

B. Transformation

a. Cue: wħad u bahn tihin mɪndiyo.

Response: mɪndiyad u bahn tihin.

b. Cue: fenusyad ka so ibsənəysan.

Response: wħad ka so ibsənəysan fenusyo.

Conversation

1.

a. horta manta ma arb9a mise wa xmis.

b. mlha[1] wa xmis.

c. maha. wa arb9a manta. wayo. ma mel bad tgəysan.

a. ha. suqanu tgəyna.

c. mħa ka donəysan. ma wħ bad ka so ibsənəysan.

a. ha. wħanu u bahn nhəy šaðəð iyo srawil iyo
wħoga tmɪra.

c. dʊkenke ka so ibsənəysan.

b. dʊkenka 9li əmba[2] dʊkenka mħmd.

c. o dʊkenka mħmd wa ħgge.

b. dʊkenka 9li darta 9d e ka dmbeysa ayu ka
so hor ceda.

c. ma dʊkenka elbebka wəyn e mdow le[3] ba.

a. ha hey.

c. ma ɪmika tgəysan.

b. maya. wħanu tegi sddeħda o rʊb9 la+.

c. ɪmika wa ɪmisədi sa9dd .

a. wa labadi iyo bəðki.

c. anigu ɪmikan ɪsgulki tgəya.

a. malin wəlba[4] miyad tgta isgulka.

c. maya. malin ðaf[5] ban tga.

b. yusf, ɪna ken. wa sddeħdi o rub9 la+ e.

a. ɪna mri. nbd gelyo, nur.

c. nbd gelyo.

2.

a. ħgge tgəysan.

b. suqanu tgəyna.

a. suqa mħa ka donəysan manta.

b. wanu so tukənəyna[6] adigu miyand[7]
so tukənəyn.

a. anigu so tukən mayo. wħan so ibsaneya əlabo
bdn.

b. wa hgag. nbd gelyo.

a. tusən.

[1] 'maybe'

[2] 'or'

[3] 'having a big black door'

[4] 'every day'

[5] 'every other day'

[6] 'we are praying'

[7] 'aren't you'

CYCLE 89

Dialogue

ɪnte ɪn ləyg bad u bahnthəy.	'How much do you need?'
ɪn bdn u ma bahni.	'I don't need much.'
ɪntu šɪln i goyɪn krəyo ayan u bahnəhəy.	'I need as much as a shilling can buy (for me).'

Notes

1. The first sentence of the dialogue is literally translated as: 'What amount is the same size you need?' The form *ɪn* in both cases means 'amount.' The phrase *ɪn ləyg* means 'same size'. Two other sentences which exhibit this form are:

aqalkà aqal ləyg ban doneya. 'I want a house the same size as that one.'

kà ku ləyg ban doneya. 'I want one the same size as that one.'

2. The phrase *ɪn bdn* obviously means 'large amount.' This construction, of which *ɪn ləyg* is another example, is, of course, the same as *nɪn weyn* 'big man.'

3. The form *ɪntu* is composed of *ɪnta u*.

4. The clause *u šlɪn i goyɪn krayo* is in the subjunctive. It serves here as a modifier of the noun *ɪnta* 'amount.'

Drill

A. Induction

a. inte ɪn ləyg bad u bahnthəy.

b. ma ɪnteyda in ləyg bad u bahnthəy.

c. ɪntu šɪln i goyɪn krəyan ubahnəhəy.

d. ɪn yr u ma bahni.

e. u ma bahni in badan.

f. intad u bahnthəy wa inte in ləyg.

g. nʊs rodol ban u bahnhəy.

h. rodol u ma bahni.

i. wh̃ rodol ka bdn u ma bahni.

B. Substitution

a. inte ɪn ləyg bad u bahnthəy.

ma rodol, ma ɪn bdn, ma ɪn yr, ma wh̃oga.

b. ɪn bdn u ma bahni.

ɪn yr, ɪn wəyn, ɪn cbn, ɪn ∂er

C. Transformation

a. cue: inted u bahnthəy.

response: ɪnte ɪn ləg bad ʊ bahnthəy.

b. cue: ɪn bdn u ma bahni.

response: u ma bahni ɪn bdn.

c. cue: wh̃an u bahnhəy ɪntu šɪln i goyɪn krəyo.

response: ɪntu šɪln i goyɪn krəyan u bahnəhəy.

d. cue: ɪntu šɪln i goyɪn krəyo ayan ubahnhəy.

response: šɪln ɪntu i goyɪn krəyo ayan ubahnhəy.

Conversations

1.

a. mh̆ad šegtəy 9li.

b. nbd e adigu mh̆ad šegtəy yusuf.

a. nbd. h̆gged ka tɪmɪd.

b. wh̆an ka ɪmɪd hargəysa.

a. ma manta mise šləy.

b. šləy. war tɪmɪr ban u bahənhəy e tɪmɪr wnegsn ma həysa.

a. ha. wan həya. ɪnte ɪn ləyg bad u bahənthəy.

b. ɪn bdn u ma bahni. ɪntu šɪln i goyɪn krəyan u bahənhəy.

a. šlɪnki wa rodol iyo nʊs.

b. wa hgag.

2.

a. war dʊkenka cam9 h̆ggu yahəy ma tqan.

b. ha. mh̆ad ka donəysa.

a. alaban ka so ibsənəya.

b. alabo mh̆əy a.

a. bris ban u bahənhəy.

b. dʊkenka cam9 wa sribəda agteda.

a. ha.

c. mh̆ad donəysa.

a. bris ban u bahənhəy e ma həysa bris wnegsn.

c. ha. wan həya. ɪnte ɪn ləyg bad u bahənthəy.

a. šlɪnki wa ɪmɪsa rodol.

c. wa laba rodol.

a. rodol i si.

CYCLE 90

Dialogue

ɪmisa rodol o tɪmɪran šɪln sisn krəya.	'How many pounds of dates can I buy for a shilling?'
mərmərka qarkod rodol bəðki ba šɪln lga sinəya.	'Sometimes you buy a half pound for a shilling.'

Notes

1. In the last cycle and in this one we see how double verb constructions are handled: The infinitive is followed by a conjugated verb. Constructions like this include

x krəy-	'be able to x'
x don-	'will x'
x cɪr-	'used to x'

In the future, i.e., the construction with *x don*, the *don* may never appear with the imperfective. Be sure to distinguish between *wan tgi dona* 'I will go' and *wh̄an donəya ɪnan tgo* 'I want to go.'

2. The subjunctive forms of verbs are relatively simple. In the present tense the singular and first plural ends in -*o* instead of -*a*. The second singular may end in -*ɪd*. In the other plural forms - second and third - the forms are identical with those of the present indicative.

In the past the forms are identical with the indicative past. One author suggests in a footnote "That there is however a slight difference in tone." (Bell, p. 90) Listen to your instructors.

In summary a table of forms in the *present* is given below:

	Indicative	*Subjunctive*
I, he	tga	tgo
You	təgta	təgto, təgtɪd
she	təgta`	təgto

3. The construction *mərmərka qarkod* means 'sometimes.'

4. The second sentence of the dialogue is more literally translated 'sometimes a half pound is bought for a shilling.'

Drill

A. Induction

a. ma laba rodol o tɪmɪr a aya šɪln lga sinəya.

b. rodolka briska ihi ma šɪln ba. 'Is the pound of rice a shilling?'

c. imisa rodol o brisa šɪln lga sinəya.

d. šnta todol e briska ihi wa liħ šɪln.

e. rodolka šɪln iga si.

f. inta bdn rodolku wa šɪln.

g. mrmrbəy tɪmɪrtu cbnthəy.

h. mrmrka qarkod iħoħdu wa qali.

i. imika rodolki tɪmɪrta aha wa šɪln.

B. Substitution

a. ɪmɪsa rodol o tɪmɪr a ayan šɪln sisn krəya.

hɪlɪb, sonkor, bris

b. ɪmɪsa rodol o sonkor a ayan sɪln sisn krəya.

laba šɪln, nus šɪln, toddoba šɪln, sgal šɪln.

c. mrmrka qarkod rodol bəðki ba nus šɪln lgá sinəya.

inta bdn, həd iyo cer

d. rodol ba šɪln lgá sinəya.

laba rodol, sddeħ rodol, toddoba rodol, nus rodol, rodol bəðki.

C. Transformation

a. cue: ɪmɪsa rodol o tɪmɪra ayan šɪln sisn krəya.

response: šɪlnki ɪmɪsa rodol o tɪmɪra ayan sisn krəya.

b. cue: mrmrka qarkod rodol bðki ba šɪln lga sinəya.

response: rodol bðki ba šɪln lgá sinəya mrmrka qarkod.

c. cue: rodol bðki ba šɪln lgá sinəya mrmrka qarkod.

response: šɪln ba lgá sinəya rodol bðki mrmrka qarkod.

Conversation

1.

a. ħgged tgəysa manta 9aša.

b. melna tegi mayo[1] lakɪn wħan donəya ɪnan 9unto rerka u so ibɪyo.

a. ma ɪmɪka.

b. maya. kowda.

a. o wa ɪmɪsədi ɪmɪka.

b. wa kob iyo tobənki.

a. ħgged 9untəda ka so ɪbɪnəysa.

b. wħan donəya ɪman dukenki 9bdɪ ka so ibɪyo.
adigu 9unto ma so ibsənəysa.

a. ha.

b. ɪma ken.

b. war, tɪmɪr ma həysa.

c. ha. wan həya.

b. ɪmisa rodol o tɪmɪran šlɪn sisn krəya.

c. rodol keli a.[2]

b. rodol iyo bəð ɪ si.

c. adiga mħan ku qbta.

a. bris ma həysa.

c. ha. wan həya.

a. wa ɪmɪsa rodolki.

c. mrmrka qarkod wa šlɪn iyo bəð lakɪn ɪmɪka wu cbnyahəy o
wa šlɪn.

a. ma wnegsnyahəy.

c. ha. ad bu u wnegsuyhəy.

a. rodol bəðki i si.

2.

a. tɪmɪr ma həysa.

b. ha. wan həya.

a. ɪmɪsa rodol o tɪmɪran šlɪn sisn krəya.

b. ɪmɪka wĥad sisn krəysa rodol iyo bəð lakin mrmrka qarkod wa qalɪ.

a. o mrkəy qaliga thəy šlɪnki wa ɪmɪsa rodol o tɪmɪr a.

b. wa rodol bəðki.

a. wəla.

b. wəlahi.

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[1] melna tegɪ mayo 'I am not going anywhere'

[2] keli a 'only'

CYCLE 91

Dialogue

tɪmɪrtu miyəy cbənthəy ɪmɪka.	'Are dates cheap now?'
maya. tɪmɪrtu ad bəy uqalisənthəy ɪmɪka.	'No, dates are very expensive now.'
ɪnta u wəyn e šɪln lgå sinəya wa ɪmɪsa.	'What is the largest amount you can buy for a shilling?'

Notes

1. The construction for 'very' consists of ad u. In a verbless construction the ad immediately precedes the u: wħ ad u wəyn 'something big.' In a clause the verb phrase introducer intervenes. In addition to the example in the dialogue consider nɪnku ad bu u wəyn yhəy 'The man is very big.'

2. The construction wħa lga yaba may be translated as 'might'. It is, of course, a sentence, with yab meaning 'surprise.'

Drill

A. Substitution

a. tɪmɪrtu miyəy cbnthəy imika.

qalɪsnthəy, wnag̦snthəy, ħunthəy

b. tɪmɪrtu ad bəy u qalisnthəy ɪmɪka.

ad bəy u ħunthəy, ad bəy u cbnthəy

c. inta u wəyn e šɪlnka lga sinəya wa ɪmɪsa.

e labada šɪln, e sddeħda sɪln, e afrta šɪln.

d. inta u wəyn e šnta šɪln lga sinya wa imɪsa.

inta u yr, inta u wnagsn, inta u b̓dn.

e. wħa lga yaba ɪn nʊs rodl lgá siyo.

ɪn laba rodl, ɪn šn rodl, ɪn rodl, ɪn liħ rodl

B. Transformation

a. cue: tɪmɪrtu miyəy cbnthəy ɪmɪka.

response: ma cbnthəy tɪmɪrtu ɪmɪka.

b. cue: inta u wəyn e šɪlnka lga sinəya wa ɪmɪsa.

response: šɪlnka inta lga sinəyo e u wəyni wa ɪmɪsa.

c. cue: wha lga yaba nʊs rodl in lgá siyo.

response: nʊs rodl b̓a lga yaba in lgá siyo.

Conversation

1.

a. warya ħasn ma tɪmɪr bad donəysa mɪse mus.

b. tɪmɪr ban donəya. tɪmɪrtu miyəy cbnthəy ɪmɪka.

a. maya, tɪmɪrtu ad bəy u qalisənthəy ɪmɪka.

b. ɪnta u wəyn ə šlɪn lgà sinəya wa ɪmɪsa.

a. ɪn nʊs rodol šlɪn lgà siyo aya lga yaba.

b. muskʊna ma sidasu u qalisənyahəy.

a. maya, musku wu ka cbənyhəy.

b. hda mus ban ibsən manta.

a. wa hgag. ɪnte ɪn ləyg bad donəysa.

b. wħan donəya laba mɪə.

2.

a. ma tɪmɪrtad ce9ešhəy mɪse briska.

b. wh̃an ce9elhəy tɪmɪrta.

a. lakin tɪmɪrtu ad bəy u qaḷisnthəy ɪmɪka.

b. ɪnta u wəyn e šlɪn lga sɪnəya wa ɪmɪsa.

a. wh̃a lga yaba ɪn nʊs rodol šlɪn lga siyo.

b. muskəna qimədisu ma sɪdasa.

a. maya musku wu ka cbnyahəy.

CYCLE 92

Dialogue

gormәy obi donta tɪmɪrtu.	'When will dates be cheap?'
kolka dgalka 9dn ka so9da cogsәdo.	'When the war in Aden stops.'
sidu dgalka 9dn ka so9da qimәda tɪmɪrta wħ u yelәya halken.	'How does the war in Aden affect the price of dates here?'
donyәha bsra ka ɪmnәya ayan 9dn cogsәn krәyn sɪ ay alabdәy u bahnyihin u qadtan.	'The dhows coming from Basra can't stop at Aden to take on supplies they need.'

Notes

1. The form gormәy may be analyzed as gor- 'time', ma 'question', әy 'they'.

2. Note that in the sentence kolku dgalku ... cogsәdo, the verb is in the subjunctive.

3. The clause 9dn ka so9da is an embedded sentence used here as a modifier of dgal 'battle, war'.

4. The clause wħ u yelәya, translated as 'affects', may more literally be rendered as 'what [it] does to it'.

5. The construction sɪ ay means 'in order to.'

Drill

A. Induction

a. gormey cbi donta tɪmɪrtu.

b. sonkortu hdməy yran donta.

c. brisku imika miyu cbnyhəy.

d. dgalka 9dn ka so9da hdmu cogsn donya.

e. 9dn ma dgal ba ka so9da.

f. 9dn miya ləgu dgaləmya.

g. ma dgalkasa tɪmɪrti cociyəy.

h. donyəha bsra ka yimadà ma tɪmɪr bəy kenan mise hilib.

i. donyəhasi mrka hore 9dn bəy yɪmadan.

B. Substitution

a. gorməy cbi donta tɪmɪrtu.

ħuman, wnegsnan, qali noqon, yran,bdnan.

b. kolku dgalka 9dn ka so9da cogsədo.

mrku, hdu, wxtigu.

c. dgalka halka ka so9da.

9dn, bur9o, hargəysa, 9ərigabo, ɪnglan.

d. donyəha bsra ka ɪmnəya.

9dn, bors9id, cɪda, berbera.

C. Transformation

a. *cue*: gorməy cbɪ donta tɪmɪrtu.

response: tɪmɪrtu gorməy cbi donta.

b. *cue*: kolku dgalka 9dn ka so9da cogsədo.

response: dgalka 9dn ka so9da kolku cogsədo.

c. *cue*: sidu dgalka halka ka so9da.

response: dgalka kalka ka so9da sidu.

d. *cue*: qimədа tɪmɪrta wħ u yeləya halkn.

response: halkn qimədа timirta wħ u yeləya.

e. *cue*: donyəha bsra ka ɪmnəya ayan 9dn imn krəyɪn.

response: bsra donyəha ka imnəya ayan 9dn imn krəyɪn.

f. *cue*: si ay alabdəy sidan u ðɪgan.

response: alabədəy sidan si ay u ðigan.

g. *cue*: donyəha bsra ka ɪmnya ayan 9dn imn krəyn si ay alabdəy sidan u ðigan.

response: bsra donyəha ka imnəya ayan 9dn imn krəyn alabdəy sɪdan si ay u ðigan.

Conversation

1.

a. tɪmɪrtu ɪmɪka ma qali ba.

b. ha wa qali.

a. gorməy cbɪ donta.

b. w̃əy cbɪ donta kolku dgalka 9dn ka so9da cogsədo.

a. o dgalka 9dn ka so9da sɪdu qimədа tɪmɪrta w̃a u yeləya halkn.

b. donyəha bsra ka ɪmnəyn ayan 9dn cogsn krəyn sɪ ay alabdəy u bahnyɪhin u qadtan.

a. o wa m̃əy alabdəy u bahnyɪhɪn.

b. də w̃ey u bahnyɪhɪn biyo iyo 9unto.

a. hdá tɪmɪrta berɪ dmban ibsn dona.

b. wa hgag.

2.

a. war tɪmɪrtu ɪmɪka miyəy cbnthəy.

b. maya, ad bəy u qalisnthəy.

a. inəy cbto ma lga yaba.

b. ha. hdu dgalka 9dn ka so9da cogsədo wəy cbi donta.

a. o ma donyəhan 9dn cogsn krəyn si ay alabədəy donəyan u qadtan.

b. ha.

CYCLE 93

Dialogue

qimədu hos miyəy u ðɪ9ɪ kolku dgalku cogsədo.	'Will the price drop when the war stops?'
ha, hdəy dbəyšu hgagsənthəy.	'Yes, if the winds are ok.'
donyuhu dbəyša ka ma hor tgi kran.	'Dhows cannot sail against the wind.'

Notes

1. The form *hgagsən* is obviously related to *hgag*. The suffixed -*sən* often is used to derive adjectives.

2. The form *hor* is here translated as 'against'. Literally it is 'facing' or 'in front of'. Obviously, the point is that sailing vessels can not sail into the wind.

3. The term translated here as 'sail' is *tg*, whose broader meaning you know.

Drill

A. Induction

a. qimədu hos miyəy u ðɪ9ɪ.

b. hdu dgalku cogsədo qimədu hos bəy u ðɪ9ɪ.

c. hdəy dbəyšu hgagto 9dn ban tegi.

d. donyuhu dbəyša ka ma hor tgi kran.

e. hdəy dbəyšu hgagto tɪmɪr ba ɪmn.

B. Transformation

a. cue: qimədu miyəy hos u ∂ɪ9ɪ.

response: qimədu hos miyəy u ∂ɪ9ɪ.

b. cue: qimədu miyəy u ∂ɪ9ɪ hos.

response: miyəy u ∂ɪ9ɪ hos qimədu.

c. cue: kolku dgalku cogsədo.

response: dgalku kolku cogsədo.

d. Cue: qimədu hos miyəy u ∂ɪ9ɪ kolku dgalku cogsədo.

response: hos miyəy u ∂ɪ9ɪ qimədu dgalku kolku cogsədo.

e. cue: ha hdəy dbəyšu hgagsnthəy.

response: ha, dbəyšu hdəy hgagsnthəy. ha, hdəy hgagsnthəy dbəyšu.

f. cue: donyʊhʊ dbəyša kama hor tegi kran.

response: ka ma hor tegi kran dbəyša donyʊhʊ.
dbəyša donyʊhʊ kama hor tgi kran.

Conversations

1.

a. warya 9li, tɪmɪrtu ma qalɪ ba ɪmɪka.

b. ha. wa qalɪ.

a. o wayo.

b. 9dn bu dgal ka so9da.

a. qimədu hos mɪyəy u dɪ9ɪ kolku dgalku cogsədo.

b. ha, dbəyšu hdəy hgagsənthəy.

a. ma donyəhan dbəyša ka hor tgɪ krəyn.

b. ha, donyʊhʊ dbəyša kə ma hor tgɪ kran.

2.

a. wħa halkå so so9da ma donya.

b. ha, wa donyo.

a. ħggəy ka yɪmadəyn ma grənəysa.[1]

b. wħa lga yaga ɪnəy 9dn ka yɪmadəyn.

a. 9dn mɪyan ləgu dgaləməyn.

b. ha, wa ləgu dgaləməya.

a. o ma tɪmɪrbəy sɪdan mɪse sonkor.

b. wħəy sɪdan sonkor ɪyo šah.

a. tɪmɪrta ma 9dn ba lga kena mɪse bsra.

b. donyəha bsra tɪmɪrta ka kena aya 9dn so mra.

a. ma kolku dgalku cogsədo ayəy tɪmɪrtu ɪmn.

b. ha, hdəy dbəyšu hgagsənthəy. donyʊhʊ dbəyša kə ma hor tgɪ kran.

a. mrka qiməda tɪmɪrtu h[illegible] bəy u ə̃ɪ9ɪ donta.

b. ha, hey.

CYCLE 94

Dialogue

mrka wh̄ad ledhəy qimədu srəy u si kɪ9ɪ intanəy hos u dɪ9ɪn.	'Then you are saying the price will rise before it gets lower.'
nsib drantena, ha. wh̄a lga yaba ɪnad sʊgto wh̄oga ɪntanəd tɪmɪr ibsn.	'Unfortunately, yes. You might have to wait a while before buying dates.'

Notes

1. The construction mrka wh̄ad ledhəy though translated as 'then you are saying', obviously means something like "then you have it that .."

2. The form srəy consists of srəy consists of srəy + bəy.

3. The construction bəy u kɪ9ɪ is short for bəy u kɪ9ɪ donta. The form kɪ9ɪ is an infinitive. The infinitive plus don + present tense is the regular procedure for forming a future.

4. The form dɪ9ɪn is a subjunctive.

5. The construction nsib drantena, though translated 'unfortunately', means 'our worse luck.' nsib is Arabic for 'luck.'

6. wh̄oga here must be translated 'awhile.'

Drill

A. Induction

a. mrka wȟad ledhəy tɪmɪrtu wa qali.

b. mrka wȟad ledhəy qimədu srəy u si kɪ9ɪ.

c. intanəy hos u ðɪ9ɪn ma srəy u kɪ9ɪ qimədu.

d. nsib drantena tɪmɪrti wa qalɪ.

e. nsib drantena lȟoȟdi wəy ȟʊnthəy.

f. wȟa lga yaba ɪnan suqi təgo.

g. wȟa lga yaba ɪnu brisku cbo.

h. wȟa lga yaba inad wȟoga sʊgto si ad tɪmɪr u ibsəto.

B. Substitution

a. mrka wȟad ledhəy qimədu srəy u si kɪ9ɪ.

hda, kolka, hdna

b. wȟa lga yaba inad sʊgto wȟoga.

ɪn bdn, ɪnyr, ɪn ada, ɪla beri, sa9d, mɪrɪð

c. si ad tɪmɪr u ibsəto.

9ano, lȟoȟ, hɪlɪb, 9no dəya, hɪlɪb šiln

C. Transformation

a. cue: mrka wȟad ledhəy qimədu srəy u si ki.

response: qimədu srəy u si kɪ9ɪ bad ledhəy mrka.

b. cue: ɪntanəy hos u ðɪ9ɪn qimədu.

response: qimədu hos ɪntanəy u ðɪ9ɪn.

c. cue: wȟa lga yaba inad sʊgto wȟoga.

response: wȟoga ɪnad sʊgta lga yaba ɪnad sʊgto wȟoga aya lga yaba.

Conversation

1.

a. 9lɪ ħgged tgəysa.

b. suqi ban tgəya.

a. mħad ka donəysa.

b. tɪmɪr ban ka so ɪbṣəneya.

a. hda tɪmɪrtu wa qali ɪmɪka.

b. wa ɪmɪsa rodolki.

a. wa šɪln ɪyo bə∂.

b. ma lga yaba inəy qimədedu hos u ∂ə9do.

a. maya.

b. mrka wħad ledhəy qimədu srəy u si kɪ9ɪ intanəy hos u ∂ɪ9ɪn.

a. nsib drantena, ha. wħa lga yaba ɪnad sugto wħoga ɪntanəd tɪmɪr ibsn.

b. ma ∂owr bɪlod mɪse ɪn ka ∂ow.

a. wħa lga yaba ɪnəy amba bɪl amba laba tɪmɪrtu qali ahato.

b. hda mus ban ɪska ɪbsn.

2.

a. tɪmɪrtu ɪmɪka ma qalɪ ba.

b. ha wa qalɪ.

a. ɪnti berɪgi hore mɪyəy ka qalɪsnthəy.

b. berɪgi hore ɪnte rodolka la sin cɪrəy.

a. wħa la sin cɪrəy nʊs rodol.

b. hda ɪmɪka ad bəy u ga qalɪsnthəy ɪnta.

a. sonkortuna ma qalɪ ba.

b. maya, wəy cbnthəy sonkortu ɪmɪka.

a. šaħuna.

b. ɪsna wa wħ cbn.

CYCLE 95

Dialogue

mləha wa ɪnan sʊqa kol hdəy tɪmɪrtu sida u qalɪsntəhəy ɪmɪka.	'Perhaps I ought to wait, since dates are so expensive now.'
muská cbn e ibso.	'Bananas are cheap, so buy [them].'
ɪnte šɪln la ɪga sinəya.	'How many can I get for a shilling?'
tʊbn ambá laba ɪyo tʊbn.	'Ten or twelve.'

Notes

1. The form mləha is 'perhaps.'

2. The construction wa ɪnan sʊqa is distinctive in at least two regards: First, wa precedes ɪn. Second, even though it follows ɪn the verb is in the present indicative. The distinctions add up to the construction which translates as 'ought to.'

3. The sequence kol hd is the Somali counterpart of 'since' in this sentence.

4. The forms muská and ambá represent contractions with a following ba.

Drill

A. Induction

a. wh̃an donəya ɪnan sʊgo liano ɪmɪka ad bəy u qalisnthəy.

b. wh̃a lga yaba ɪnəy sʊgto liano hɪlɪbku ad bu u qalisnyhəy ɪmɪka.

c. wħəy donəysa ɪnəy ɪmɪka tɪmɪr ibsəto liano wəy cbnthəy ɪmɪka.

d. wħəy donəyan ɪnəy hargəysa tgan liano aboħod ba coga.

e. arinti ma ka fekertəy.

f. wħi ma ka fekertəy.

g. ma ħad ka fekertəy.

h. mus ma ka fekertəy.

i. tɪmɪrtu mrka šɪln lga siyəy cbnthəy.

j. laba iyo tobn mɪə o musa ɪmɪsa la ɪga sin dona.

k. inte šɪln la ɪga sinəya.

l. wħan donəya ɪnad šɪln ɪga siso.

B. Transformation

a. cue: wħa lga yaba inan sʊgo.

response: ɪnan suga lga yaba.

b. cue: liano ɪmɪka ad bəy u qalisnthəy.

response: liano ad bəy u qalisnthəy ɪmɪka.

c. cue: mus ma ka fekertəy.

response: ma ka fekertəy mus.

d. cue: ɪmɪka ad bu u cbnyhəy.

response: ad bu u cbnyhəy ɪmɪka.

e. cue: inte šɪln la ɪga sinəya.

response: šɪln ɪnte la ɪga sinəya.

Conversation

1.

a. 9aša, tɪmɪrta ħgge lgu ibɪya.

b. wħa lgu ibɪya sekedá sekeda ka so hor ceda.

a. ma dʊkanka cam9.

b. ha, lakin tɪmɪrtu wa qalɪ ɪmɪka.

a. wa ɪmɪsa rodolki.

b. wa ḷaba šɪln iyo nʊs.

a. ɪnəy cbto ma lga yaba.

b. ha, mrku dgalka 9dn ka so9da cogsədo.

a. mləha wa ɪnan sʊga koḷ hdəy tɪmɪrtu sɪda u qalɪsnthəy ɪmɪka.

b. muska cbn e ibso.

a. ɪnte šɪln la ɪga sinəya.

b. tʊbn amba laba iyo tobn.

a. hda mus ban ɪska ibsn. halka lgu ibɪyo ma tqan.

b. maya, lakin wħan u mləynya[1] ɪn šokiga agtisa lgu ibɪyo.

a. mhad snɪd.

b. ada mʊdn.

---

[1] u mləynya 'I think'

CYCLE 96

Dialogue

muskəni ad bu u wnegsn yhəy adna wu u cbn yhəy.	'These bananas are very good and very cheap.'
muska ma debeda lga kena sida tɪmɪrta.	'Are bananas imported like dates?'
maya. somalɪyɪ ma so warɪdo muska. wəy dɪrta.	'No. Somalia does not import bananas. She exports them.'

Notes

The sentence muska ma debeda lga kena sida tɪmɪrta is properly translated as 'are bananas brought from the outside like dates?'

Drill

A. Induction

a. muskəni ad bu u cbnyhəy.

b. hɪlɪbkəni ad bu u qalɪsnyhəy.

c. briskəni ad bu u ħunyhəy adna wu u yryhəy.

d. nɪnkəni ad bu u wəynyhəy adna su u šɪlɪsyhəy.

e. somalɪyɪ ma so warɪdo muska.

f. somalɪyɪ ma dɪrto tɪmɪrta wəy so warɪda.

g. muska ma debeda lga kena sɪda tɪmɪrta.

h. somalɪyɪ miyəy dɪrta muska mise wəy so warɪda.

B. Substitution

a. muskəni ad bu u cbnyhəy.

u qalisnyhəy, u ȟunyhəy, u wnegsnyhəy

b. muska ma debeda lga kena sida tɪmɪrta.

bnanka, ȟgása, berbera, moqdišo

c. somaliyi ma so warɪdo muska.

lȟoȟda, hɪlɪbka, 9anha, aðiga, gela

C. Transformation

a. cue: muskəni ad bu u cbnyhəy adna wu u wnagsnyhəy.

response: ad bu u wnagsnyhəy muskəni adna wu u cbnyhəy.

b. cue: muska ma debeda lga kena sɪda tɪmɪrta.

response: ma debeda lga kena muska sɪda tɪmɪrta.

c. cue: somaliyi ma so warɪdo muska wəy dirta.

response: ma so warɪdo somalɪyɪ muska wəy dirta.

Conversations

1.

a. tɪmɪr ma həysa.

b. ha, wan həya.

a. wa ɪmɪsa rodolki.

b. wa laba šɪln ɪyo nʊs.

a. ad bəy u qalisənthəy.

b. muska ka cbn e mus ma donəysa.

a. wa ɪmɪsa rodolka muska ɪhɪ.

b. wa šɪln ɪyo nʊs.

a. hda laba rodol o musa ɪsi.

b. wa hgag.

2.

a. ma sonkor ba donəysa mɪse mus.

b. wħan donəya mus.

a. ɪnte ɪn ləyg bad donəysa.

b. laba rodol ban ka qadn hdu wnegsənyhəy.

a. muskəni ad bu u wnegsənyhəy adna wu u cbnyhəy.

b. hda laba rodol iyo nʊs ɪsi o muska ma debeda lga kena sɪda tɪmɪrta.

a. maya, somalɪyi ma so warɪdo muska wəy dɪrta.

b. ħggəy u dɪrta.

a. wħəy u dɪrta tlyanɪga.

b. ma mus bdn bəy somalɪyi dɪrta mɪse ɪn yr.

a. mus bdn bəy dɪrta.

b. ma tlyaniga o kelɪya ayəy u dɪrta mɪse mela kalena wəy u dɪrta.

a. tlyanɪga o kelɪya ayəy u dɪrta.

CYCLE 97

Dialogue

muska h̃gge lga bera somaliya, ma h̃gga woqoyi mise h̃gga konfʊred.	'Where are bananas grown in Somalia, in the North or in the South?'
wh̃a lga bera h̃gga konfʊred o ay yhin bero wa wəyni.	'They are grown in the South where there are big plantations.'

Note

In the second sentence is an example of a clause serving as the second modifier of h̃gga. The kind of subordination handled in English is in this instance handled very differently in Somali. This state of affairs should help remind the student of something he already knows well: word for word translation will seldom produce a comprehensible sentence.

The construction of the clause introduced by o is itself of some interest. The clause ay yhin is roughly equivalent to 'there are.' The bero wa wəyni shows a contraction of wəyn ahi. The clause wa wəyn ahi would be dealt with in English by a 'which' clause. The dependent nature of the Somali construction is shown by the use of ahi instead of some other form of 'to be.'

Drill

A. Induction

a. muska ħgge lga bera.

b. ma somalɪya lga bera muska.

c. muska ma ħgga woqoyi ba lga bera mise ħgga confʊred.

d. bero wawəyn ba halkàs a.

e. muska bero wawəyn ba lga berà.

f. halkàs bero wawəyn ba a.

g. briska ma bero wawəyn ba lga bera.

h. briska somaliya lgəma bero.

B. Transformation

a. cue: muska ħgge lga bera somalɪya.

response: ħgge lga berà muska somalɪya.

b. cue: ma ħgga woqoyɪ ba lga bera mɪse ħgga confured.

response: ma wħa lga bera ħgga confʊred mɪse ħgga woqoyi.

c. cue: wħa lga bera ħgga confured.

response: ħgga confured ba lga bera.

d. cue: bero wa wəyn ba halkàs a.

response: halkàs bero wa wəyn ba a.

C. Substitution

a. muska ħgge lga bera somalɪya.

itobiya, kinɪya, hɪndɪya, frans.

b. ma h̆gga woqoyɪ mɪse h̆gga confurəd.

glbed, bri, bri glbed, hose

c. bero wawəyn ba halkås a.

yryr, wnegsn, h̆ʊnhʊn, bdn

Conversation

1.

a. ma mus bdn ba somalɪya lga bera.

b. ha, mus bdn ba lga bera.

a. h̆gge lga bera ma h̆gga woqoyi mɪse h̆gga konfʊred.

b. wh̆a lga bera h̆gga konfʊred o ay yɪhɪn bero wa wəyni.

a. berəha wa wəyn ma somalɪ ba leh mɪse tlyanɪ.

b. bðna somalɪ ba leh bəðna tlyani.

a. dəwləduna ma qar bəy ledhəy.

b. moyɪ.

a. o musku ma sɪda tɪmɪrtu u qalisnyhəy mɪse wu ka cbnyhəy.

b. woh̆oga bu ka cbnyhəy.

a. wa ɪmɪsa rodolka muka ɪhɪ.

b. wa nʊs šɪln.

a. rodolka tɪmɪrta ɪhɪna wa ɪmɪsa.

b. rodolka tɪmɪrta ɪhɪ wa laba šɪln lakin wh̆a lga yaba ɪnəy cbto beri ðow.

6 OF 6

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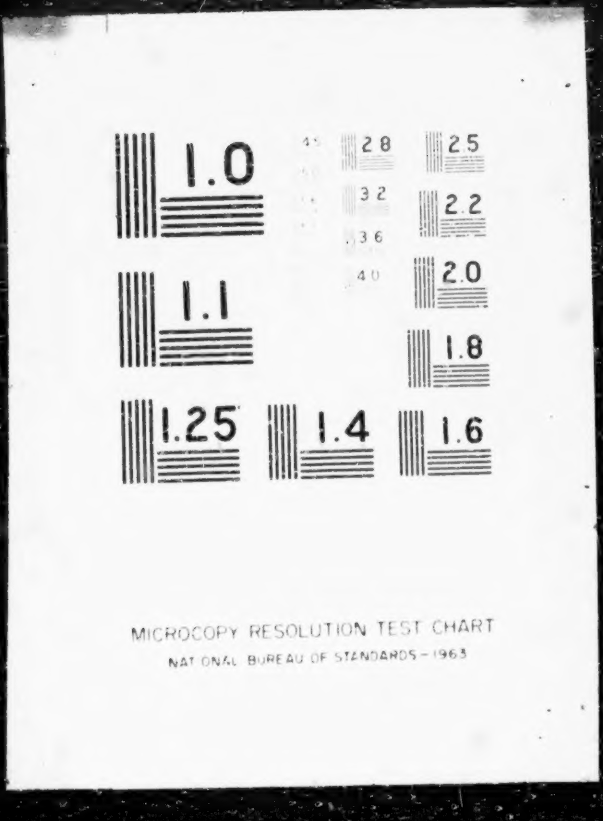
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MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS - 1963

2.

a. muska ħgge lga bera somalıya. ma ħgga woqoyi mıse ħgga konfured.

b. ħgga konfured ba lga bera.

a. o halka ma bero wa wəyn ba a.

b. ha, wħa ah bero ad u wa wəyn.

a. o muska miyəy dırta somalıyı.

b. ha, bdnkisa wħəy u dırta tlyanıga.

CYCLE 98

Dialogue

berəhà wa wəyn aya leh.	'Who owns those big plantations?'
qàrna wh̃a leh somali, qàrna dəd acnbi a.	'Some are owned by Somalis, some by foreigners.'

Notes

1. The first sentence might be translated more literally as 'those farms which are big who owns [them].'

2. The -na ....-na construction ties the two clauses together.

3. The second sentence might be more literally translated as 'those who own some [are] Somali; some are foreign.'

Drill

A. Induction

a. bero wawəyn be halkàs a.

b. berəhà wawəyn aniga leh.

c. wlalkəy bero wawəyn bu leyahəy.

d. abhəy ba berəhà wawəyn leh.

e. abha ma bero yryr bu leyahəy.

f. berəhà wnwnegsni intəy hargəysa u cɪran.

g. berəhà, qàrna ma somali ba leh qàrna acnəbi.

h. rəga qarkod wa ruš.

i. aðiga qarban leyahəy.

B. Substitution

a. berəhà wawəyn aya leh.

tuma, kuma, ada, aniga, ɪyəda.

b. qàrna wħa leh somalɪ qàrna dəd acnbɪ a.

bəna, ɪnna, ɪntàna, intnna, wħogàna, inta bdn.

c. berəhà wawəyn ya leh.

aqləda, darəha, nagəha.

d. qar acnbiy a aya leh.

mrəykn, tlyani, ruš, šine, ɪngɪris.

C. Transformation

a. cue: berəhà wawəyn aya leh.

response: aya leh berəhà wawəyn.

b. cue: qàrna wħa leh somali, qàrna dəd acnbi a.

response: qàrna somali ba leh, qàrna dəd acnbi a.

or: qàrna wħa leh dəd acnbi a, qàrna somali ba leh.

Conversations

1.

a. muska h̃gge lga bera.

b. wh̃a lga bera bero wą wəyn o h̃gga kõnfʊred a.

a. o berəhả wawəyn aya leh.

b. qàrna somali ba leh qàrna dəd acnbɪ a.

a. o dədka acnəbiga ɪhɪ wa ayo.

b. wa təlyanɪ.

a. berəhả wh̃ kale mɪya lga berá.

b. maya.

2.

a. muska ɪyo tɪmɪrta ke cbn ɪmɪka.

b. wh̃a cbn muska.

a. wayo.

b. 9dn ba lgu dgalməya o donyəha bsra ka ɪmənəya ayan 9dn
cogsn krəyn sɪ ay alabədəy u bahnyɪhin u qadtan.

a. o wa mhəy alabədəy u bahnyɪhin.

b. wh̃əy u bahnyɪhin 9unto iyo biyo.

3.

a. war rgàsɪ wa ayo.

b. qàrna wa mrəykn qàrna wa rụš.

a. o kuwa mrəykn ka ɪhɪ mh̃əy qbtan.

b. wa piskorka.

a. kuwa ruška ɪhɪna.

b. kuwasɪ wa dɪrewlo.

CYCLE 99

Dialogue

o muska berəhȧ ka bħa ħgge lo dɪra.	'Where are the bananas that grow in those plantations exported to?'
dəwləda tlyaniga aya dəwləda somalɪda ku la hešisəy ɪnəy qiməd wnegsn ka šisəto.	'The Italian Government made an agreement with the Somali Government to buy [them at] a good price.'
kolkȧ, dəwləda tlyaniga aya muska bdənkisa ibsəta.	'So, the Italiam Government buys most of the bananas.'

Notes

1. The verb ka bħ means 'grow;' i.e., 'growing (of crops)' is somehow perceived as a kind of leaving the soil.

2. The form lo is a contraction of la u.

Drill

A. Induction

a. mus ba berəhȧ ka bħa.

b. ħgge lo dɪra muska berəha ka bəħa.

c. somaliya mus ba ka bəħa.

d. ma bris ba ka bəħa somalɪya.

e. ma musbəy dɪrta somalɪyɪ.

f. dəwləda tlyanɪga aya muska ka ibsəta dəwləda somalɪda.

g. dəwləda somalɪdu ma mus bəy dɪrta.

h. somalɪyɪ mus bəy u dɪrta ɪtəlɪ.

i. muska bdnkisa dəwləda tlyanɪga aya ibsəta.

j. dəwləda somalɪyed dəwləda tlyanɪga ayəy la hešisəy.

B. Transformation

a. cue: o muska berəhå ka bəħa ħgge lo dɪra.

response: o ħgge lo dɪra muska berəhå ka bəħa.

b. cue: dəwləda somalɪda aya dəwləda tlyanɪga ku la ħešisəy.

response: dəwləda tlyanɪga aya ku la ħešisəy dəwləda somalɪda.

c. cue: inəy qiməd wnagsn ka sisəto.

response: inəy ka sisəto qiməd wnagsn.

or: qiməd wnagsn inəy ka sisəto.

d. cue: kolkå dəwləda tlyaniga aya muska bdnkisa ibsəta.

response: dəwləda tlyaniga aya kolkå muska bdnkisa ibsəta.

C. Substitution

a. o muska berəhå ka bəħa ħgge lo dira.

briska, hðuðka, wħa

b. dəwləda tlyaniga aya dəwləda somalida ku la hešisəy.

ɪngɪriska or ɪngɪris, ħbəšida, swaħɪlɪga, mrəykɪnka.

Conversations

1.

a. muska m̄a berəhà wawəyn ba lga bera.

b. ha.

a. o ħggə lo dɪra muska berəha ka bəħa.

b. dəwləda tlyanɪga aya dəwləda somalɪda ku la hešisəy ɪnəy qiməd wnegsn ka sisəto. kolka dəwləda tlyanɪga aya muska bdnkisa ibsəta.

a. ɪmɪka musku mɪyu cbnyhəy.

b. ad uma cbna lakin tɪmɪrta wu ka cbnyhəy.

a. o ɪnte la siya rodolka muska a.

b. wħa la siya šɪln.

a. rodolka tɪmɪrta ana ɪnte la siya.

b. wħa la siya šɪln ɪyo bəð.

2.

a. dəwləda tyanɪga ɪyo dəwləda somalɪdu ma wħəy ku hešiyen ɪnəy muska kala ibsədan.

b. ha, o dəwləda tlyanɪga aya muska bdnkisa ibsəta.

a. somalɪdu ma mus bdn bəy berta.

b. ha.

a. o ħggəy ka berta. ma ħgga konfured mise ħgga woqoyɪ.

b. wħəy ka berta ħgga konfured.

CYCLE 100

Dialogue

muska mahe wh̃ kale o ay somaliyi debeda u dɪrta ma cɪran.	'Besides bananas are there other things Somalia exports?'
ha. wh̃yaləha kale ay somaliyi debeda u dɪrto hrgəha aya ka mɪd a.	'Yes. Of the other things Somalia exports one is hides.'

Notes

1. The construction translated 'besides bananas' is contracted as follows: ma ha (neg.) e ('but'). It may be literally rendered 'not bananas but.'

2. The form wh̃yaləha is obviously a plural of wh̃ plus an article.

Drill

A. Induction

a. 9li ma he inmədi kale wan wəda arkəy.

b. 9aša ma he hbləha kale wan ce9eləhəy.

c. briska ma he somalidu wh̃a kaləy 9unta wa mh̃əy.

d. somaliyi wh̃ kale o ay debeda u dɪrta ma cɪran.

e. wh̃ yaləha kale ay somaliyi debeda u dɪrto hrgəha ka mida.

f. adigu ma ka mid ba thəy rga muska ibsəda.

g. ma debedad ka tɪmɪd.

h. somalɪyɪ hargəhana debedəy u dɪrta.

B. Transformation

a. cue: muska ma he wh̄ kale o ay somalɪyɪ debeda u dɪrta ma cɪran.

response: wh̄ kale o ay somalɪyɪ debeda u dɪrta ma ciran muska ma he.

b. cue: ha, wh̄ yaləha kale ay somalɪyɪ debeda u dɪrto hargəha aya ka mɪda.

response: ha, hargəha ka mɪda wh̄yaləha kale ay somalɪyɪ debeda u dɪrto.

Conversation

1.

a. somalɪdu ma muskey debeda u dɪrta.

b. ha.

a. ma mus bdn mɪse ɪn yr.

b. mus bdn.

a. o h̄ggəy u dɪrta.

b. dəwləda tlyanɪga ibsəta.

a. muska mahe wh̄ kale o ay somalɪyɪ debeda u dɪrta ma cɪran.

b. ha. wh̄yaləha kale ay somalɪyi debeda u dɪrto hrgəha aya ka mɪd a.

a. ma hrgəha gela mɪse kuwa aðiga.

b. labadəba.[1]

a. hrgəha gela iyo hrgəha aðɪga ke qalɪsn.

b. hrgəha gela aya qalɪsn.

---

[1] labadəba 'both'

a. wayo.

b. de wəy ka wawəynyɪhin.

a. somalɪyi a∂ɪga ɪyo geləna mɪyanəy debeda u dɪrɪn.

b. ha, wəy dɪrta.

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TEXT SERIES A

BIOGRAPHICAL

TEXT ONE

Somali

1. hdad tom arəgto wad ce9lan donta. 2. wa lɪħ ɪyo lbatn cɪr. 3. wħu ka yɪmɪd kolorado. 4. af ɪngɪrisɪgu ka ðɪga moqdɪšo. 5. wħu ka ðɪga ɪsgulka poliska.

Vocabulary

tom	'Thom'
kolorado	'Colorado'
ɪsgulka poliska	'Police Academy'
ðigo	'study, learn'

Questions

1. tom wa ɪmɪsa cir.
2. ħggu ka yɪmɪd.
3. mʊqdišo mħu ka qbta.

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TEXT ONE

English

1. If you meet Thom, you will like him. He is 26 years old. 3. He is from Colorado. 4. He teaches English in Mogadisho. 5. He teaches at the Police Academy.

TEXT TWO

Somali

1. pis kor traynisku wħəy tosan toddobəda arornimo. 2. wħəy qʊra9dan ila siddeda. 3. mrkana klaskəy tgan. 4. dʊhʊrka wəy qədəyan. 5. mrkasəy klaska ku noqdan. 6. ila šnta iyo bəðda glbnɪmo ayəy 9šeyan. 7. 9šəda dbadeda wħ bəy axristan. 8. mrkəy hwədu dirənthəy wħəy 9iyaran voli bol intanəy wħ axrisn. 9. wħəy seħdan kob iyo tobnka.

Vocabulary

pis kor	'Peace Corps'
trəynis	'trainees'
qʊra9o	'eat breakfast'
klas	'class'
dʊhʊrka	'at noon'

TEXT TWO (cont)

9iyar	'play'
axriso	'study, read'
həwo	'weather'
dirɪ	'make warm'
voli bol	'volley ball'
seh̃o	'sleep'
intanəy	'before they....'

Questions

1. pis kor trəynisku ɪmɪsdəy tosan.
2. kolkay qdeyan dbəded mh̃əy smeyan.
3. gorməy wh̃ axrɪstan.
4. ɪmɪsdəy seh̃dan.

TEXT TWO

English

1. Peace Corps Trainees get up about 7 a.m. 2. They eat breakfast about 8. 3. Then they go to class. 4. At noon they eat lunch. 5. Then they go to class again. 6. About 5:30 P.M. they eat dinner. 7. After dinner they study. 8. In warm weather they play volleyball before they study. 9. They go to bed at 11 P.M.

TEXT THREE

Somali

1. nagtn yrɪ wa canet. 2. rerkedu wħu degənhəy mɪšɪgn. 3. abhed wħu berale ka yhəy wdənka ħgisa woqoyɪ. 4. wħəy ledhəy wlal ka yr o wħ ka ðɪgta camɪ9da mɪšɪgn. 5. canet wħəy ðɪgta gurɪga ħnandisa. 6. ħdna wħəy ka ðɪgta ɪsgulka hbləha e ðeħe e bur9o ku yala. 7. ɪyədu wa pis korka. 8. yunəytɪð ɪsteytska wħəy ku so noqon donta laba snədod dbədod.

Vocabulary

canet	'Janet'
mɪšɪgn	'Michigan'
camɪ9d	'University'
ħnano	'care'
guriga	'home'

yɯnəytɪə ɪstəystka	'United States'
ðeħe	'lit. middle. Intermediate'
noqo	'go back'

Questions

1. canet rerkodu ħggu degənyhəy.
2. abehed mħu qbta.
3. wlaked miyu ka wəynyhəy mise wu ka yr yhəy.
4. ɪyədu mħəy ðigta.
5. hdməy ku so noqonəysa yɯnəytiə stəytska.

TEXT THREE

English

1. This young lady is Janet. 2. Her home is in Michigan. 3. Her father is a farmer in the northern part of the state. 4. She has a younger brother who is studying at the University of Michigan. 5. Janet teaches homemaking. 6. She also teaches in the girls' intermediate school in Burao. 7. She is a Peace Corps Volunteer. 8. She will return to the United States in two years.

TEXT FOUR

Somali

1. ceri pis kor bu ka yhəy somalɪya. 2. wh̄u ku so korəy mɪšɪgn. 3. abɪhi wa əxtr. 4. wh̄əy wlalayɪhin laba fnn ɪyo ḟnn. 5. somalɪya ɪsgulu ʊga əɪsa wɪsarda t9linta. 6. laba snədod bu ka əɪsəyəy ɪsgulo fɪrcɪn əyləndska. 7. mrkasu pis korka ɪs qorəy.

Vocabulary

ceri	'Jerry'
kor	'grow (humans)'
fɪrcɪn əyləndska	'The Virgin Islands'
is qor	'enroll'

Questions

1. cəri həggu ku so korəy.
2. ɪmɪsa 9rrurəy wlalyɪhin.
3. mh̆u somalɪya ka qbta.
4. abɪhi mh̆u qbta.

TEXT FOUR

English

1. Jerry is a Peace Corps Volunteer in Somalia. 2. He grew up in Michigan. 3. His father is a physician. 4. He has two brothers and a sister. 5. In Somalia he builds schools for the Ministry of Education. 6. For two years he built schools in the Virgin Islands. 7. Then he joined the Peace Corps.

TEXT FIVE

Somali

1. nɪnkənɪ wa freð. 2. wana pis korka. 3. walɪdkisu wħəy ku nolyɪhɪn nebraska. 4. ħnanda ħoluha ayu brtəy. 5. wħu dədka somalɪda bra sɪdəy aðɪgoda ɪyo rɪyəhoda dewəda u gelɪyan. 6. dewədasɪ wħəy dɪša šɪlɪnta ɪyo wħyaləha la mɪda. 7. 9afɪmad bəy u korðɪsa ħoləha. 8. kolku somalɪya laba snədod cogo ayu ku so noqon dona camɪ9əda nebraska.

Vocabulary

freð	'Fred'
walɪdkisu	'parents'
nebraska	'Nebraska'
aði	'sheep'

TEXT FIVE

Vocabulary

riyo	'goats'
dil	'kill'
dewo	'medicine'
9afimad	'good health'
korði	'add'
geli	'lit. put in - dip'

Questions

1. fred walɪdkisu h̆ggəy ku nolyɪhin.
2. mh̆u bərtəy.
3. mh̆u dədka somalɪda bra.
4. cami9eda hdmu ku so noqon dona.

TEXT FIVE

English

1. This man is Fred. 2. He is a Peace Corps Volunteer. 3. His parents live in Nebraska. 4. He became a veterinarian. 5. In Somalia he teaches people to dip their sheep and goats. 6. The medicine kills ticks and things like that. 7. It keeps the animals healthy. 8. After two years in Somalia he will return to the University of Nebraska.

TEXT SIX

Somali

1. cak wa pis korka somalɪya coga. 2. wdənkisa wħu ku bərta ∂xtrnɪməda. 3. wħu donəya inu ∂xtrnoqdo. 4. wlalkisa ka wəynɪ horu ∂xtr u noqdəy. 5. wlaši wa la qba o laba 9rrurəy ledhəy. 6. cak wu ce9elyhəy dədka ħɪga. 7. cak wa frid. 8. dədka somalɪyed wħu brəy sida 9ʊdʊrəda la ɪsəga 9elɪyo. 9. dədka somalɪdu ad bəy u ɪħtɪraman. 10. wħa yɪmɪd wxtɪgi u somalɪya ka tegɪ ləha. 11. dədki wħəy siyen hədɪyədo.

Vocabulary

la qba	'married'
frid	'wise or intelligent'
iħtiram	'respect'

9ʊdʊr	'sickness'
9eli	'prevent'
wxti	'time'
hdɪyəd	'present'

Questions

1. cak mħu ku bərta wədnkisa.
2. wlaši ɪmɪsa 9rrurəy ledhəy.
3. mħu dədka somalɪyed bra.
4. ɪsəga somalɪdu mɪyəy ce9ešħəy.

TEXT SIX

English

1. Jack is a Peace Corps Volunteer in Somalia. 2. At home he is studying medicine. 3. He wants to become a doctor. 4. His older brother is a doctor already. 5. His sister is married and has two children. 6. Jack likes his relatives. 7. Jack is very intelligent. 8. He taught people in Somalia how to stay healthy. 9. The people in Somalia respect him very much. 10. It is time for him to leave Somalia. 11. The people gave him presents.

TEXT SEVEN

Somali

1. bob wa pis dorka. 2. intanu somalɪya ɪmən wħu cogəy tansanɪya. 3. isgulka hose e afgoye ayu ka ∂ɪga. 4. somalɪya ad bu u ce9elyhəy. 5. welɪba dədku si ce9elyhəy. 6. hdna wħu ce9elyhəy toga afgoye agtisa ɪnu ku nolado. 7. whu fɪlya ɪnu papaya 9ʊsʊb biša dmbe 9ʊno. 8. walɪdki ba wħ ay 9rrurtu ku 9ɪyarto amerika uga so dira. 9. bobna wħu siya 9rrurta afgoye cogta. 10. wəy ce9elyɪhin alabəda. 11. wa 9rrur frħanina.

TEXT SEVEN

Vocabulary

bob	'Bob'
tansaniya	"Tanzania'
hose	'lit. under - Primary'
weliba	'also, still, yet'
tog	'river'
filya	'expects'
ag	'near'
alabo	'things'

Questions

1. bob ħggu cogəy ɪntanu somalɪya ɪmn.
2. ħggu wħ ka ðɪga.
3. ħggu ce9elyhəy ɪnu ku nolado.
4. bob mħu sɪya 9rrurta afgoye cogta.

TEXT SEVEN

English

1. Bob is a Peace Corps Volunteer. 2. He was in Tansania before he came to Somalia. 3. He teaches English in the Primary school in Afgoi. 4. He likes Somalia very much. 5. He likes the people especially. 6. Also he enjoys living in Afgoi by the river. 7. He's looking forward to eating some fresh papaya next month. 8. His parents give him toys and books from America. 9. Bob gives them to the children in Afgoi. 10. They like the toys. 11. They are happy children.

TEXT EIGHT

Somali

1. ðyuk wh̄u ka yɪmɪd kalɪfornɪya. 2. afədɪsuna wh̄əy ka tɪmɪd arɪsona. 3. wh̄əy somalɪya yɪmaden sddeh̄ bɪlod horted. 4. wh̄əy ka ðɪgan ɪsgul kɪsmayo a. 5. wəy ce9elyɪhin 9rrurta somalɪyed. 6. af somalɪgoda aya 9rrurta ka qoslɪya. 7. ðyuk wlašina wh̄əy ku cɪrta pis korka. 8. wh̄əy ka šqəysa sɪda lo hgacɪyo nološa dədka amerɪkəda hose du nol. 9. af ɪspanɪškeda aya sah̄ɪbəded ka qoslɪya. 10. ɪyəda ad bəy u ce9elyɪhin. 11. 9rrurta somalɪyədna duke ɪyo afədisa wəy ce9elyɪhin.

TEXT EIGHT

Vocabulary

dyuk	'duke'
kalifornɪya	'California'
afo	'wife'
arisona	'Arizona'
qosol	'laugh or laughter'
hgaciyo	'lit. arrange - (develop)'
ispaniš	'Spanish'

Questions

1. ħggu ðyuke ka yimid.
2. afo ma leyhəy.
3. ħggəy ka ðigan.
4. mħa ka qosliya 9rrurta somalɪyed.
5. wlaši ħggəy ka šqəysa.

TEXT EIGHT

English

1. Duke is from California. 2. His wife is from Arizona. 3. They arrived in Somalia three months ago. 4. They teach in a school in Kismayo. 5. They like the Somali children. 6. Their Somali makes the children laugh. 7. Duke's sister is also in the Peace Corps. 8. She is a community development worker in South America. 9. Her Spanish makes her friends laugh. 10. They like her very much. 11. The Somali children also like Duke and his wife.

TEXT SERIES B

GIVING DIRECTIONS

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TEXT ONE

Somali

a. ħgga bosta lo mro ma tqan.

b. ha.

a. wa ħgge.

b. konəħà kolkad gaðo bɪdɪħda u bəyð. wħad so9ota ɪla 'University Place,' hdəna bɪdɪhda u bəyð. ɪska so9o ɪla ad konəha 'Crouse' iyo 'University Place' gaðo. dbeto bɪdɪħda u bəyð. sddeħ sekədod so9o mrka bostʊ wa aqalka wəyn e hʊðelka ku ħiga.

a. mhad snɪd.

b. ada mʊdn.

English

a. Do you know how to get to the Post Office?

b. Yes.

a. Where is it?

b. When you reach that corner, turn left. Walk up to University Place, then turn left. Just walk till you reach the corner of Crouse and University Place. Then turn left. Walk for three blocks. Then the Post Office is the big building near the hotel.

a. Thanks.

b. You are welcome.

TEXT TWO

Somali

a. wħan donəya ɪnan bosta təgo e halkn ħgəy ka ħɪgta.

b. ma gðad wədəta mɪse wad lʊgəynəysa.

a. basgel ban wədta.

b. ɪla konəha so9o konəhasɪ wa 'Comstock Avenue', dbetc bɪdɪħda u bəyð. laba ləyð ðaf ɪla ad 'University Place' gaðo.

a. miyəy fogthəy.

b. wa məyl amba woħoga bəy ka bdn thəy ɪnta bdna wa dəl9d.

a. wa wħ fog.

b. sɪda uma foga debeduna ma qboba. 'University Place' mrkad gaðo bɪdɪħda u bəyð. wədəda ɪnteda dmbe mrka wa nʊsul. kolkad ləyðka afrad gaðo mɪdɪgta u bəyd. bosto mrkasəy mɪdɪgta ka qbn donta 9lnkad ku grn donta hʊðelna wəy ku ħɪgta.

English

a. I want to go to the Post Office so what direction is it from here?

b. Are you driving or are you walking?

a. I am riding a bicycle.

b. Ride to that corner. That corner is Comstock Avenue, then turn left. Pass two lights till you reach University Place.

a. Is it far?

b. It is a mile or a little more and it is up hill most of the time.

a. It is far.

b. It is not that far and it is not cold out. When you reach University Place turn left. Then the rest of the road is downhill. When you reach the fourth light turn right. Then the Post Office will be to your right. You will recognize it by the flag and it is next to a restaurant.

TEXT THREE

Somali

a. bostu ɪntəy cɪrta.

b. mɪd yr ba ɪsgulka ku ðow o halkn məyl iyo bəð u cɪrta.

a. ma ɪntəy bosta wəynɪ ɪno cɪrtəy ɪyəna ɪno cɪrta.

b. maya ta wəynɪ səddeħ məyl bəy ka sɪ fogthəy. wa ɪnad bəs ra9da.

a. basgeləd ban həysta mɪyanən kħəysn krəyn.

b. wad kħəysn krəysa hdanəd gəwaðida ka bqəynɪn.

a. ka bɪqɪ mayo e i šeg sɪdan halka u tegi krəyo.

b. 'Erie Boulevard' halkəy thəy ma tqan.

a. miyanəy halkn ðowr məyl u cɪrɪn.

b. sɪda uma foga e kolkad halkn ka bəħdo bɪdɪħda u bəyð o 'Erie' ra9 ɪla mgaləda bəðtnkeda. bostu dʊkanka wəyn e sorta ibɪya ed[e ad] arkɪ donto ayəy ka so hor ceda. ka hbabɪ məysɪd.

a. mhad snɪd.

b. ada mʊdn.

English

a. How far is the Post Office?

b. There is a little one near the school which is a mile and a half away from here.

a. Is it as far from us as the big Post Office?

b. No, the big one is three miles further. You have to take a bus.

a. I have a bicycle, couldn't I take it?

b. You can take it if you are not afraid of the cars.

a. I am not afraid of them so tell me how I can get there.

b. Do you know where Erie Boulevard is?

a. Is it not a couple of miles from here?

b. It is not that far so when you leave here turn left and follow Erie up to the center of town. The Post Office is in front of the super market [big shop that sells food]. You won't miss it.

a. Thanks.

b. You are welcome.

TEXT FOUR

Somali

a. wħan donəya ɪnan 9ʊnto so ibsədo e miyu cɪra dʊkan halkn u ðowɪ.

b. wħa cɪra laba. mɪd ad u yr iyo mɪd wəyn. ka adka u yr aya halkn u ðow.

a. kol hdan so9onəyo ka ðow ban tegɪ e halku yahəy i šəyg.

b. wa hgag. kolkad wədəda gaðo bɪdɪħda u bəyð. ðowr sekədod so9o ɪla ad 'Ruth Street' gaðo. hdna bɪdɪħda u bəyð. wħoga hore u yra so9o ɪla ad 'Lorraine Street' u tɪmadɪd (do). 'Lorraine' sre u qad laba sekadod. dʊkanku wa sekəda səddeħad o wħu ku ħiga rəyisleh.[1] ka hbabɪ məysɪd.

a. mħad snɪd.

b. ada mʊdan.

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[1] rəyisleh 'barbershop' lit. 'The one who owns...'

English

a. I want to buy some food. Is there a good market near here?

b. There are two. A very small one and a big one. The big one is about a mile from here. The very small one is nearer.

a. Since I have to walk, I will go to the nearest one. (could you) tell me where it is?

b. O.K., turn left when you reach that street. Walk for a couple of blocks till you come to 'Ruth Street'. Then turn left again. Walk a little further till you reach 'Lorraine Street.' Walk up 'Lorraine Street' for two blocks. The market is on the third block and it is next to a Barber shop. You won't miss it.

a. Thanks.

b. You're welcome.

TEXT FIVE

Somali

a. bugi ma həysa.

b. ha, wan həya.

a. ħggu yala.

b. wħu yala aqalkəygi.

a. aqalkagu wa ħgge.

b. halkn kama foga. wa gerəška bsəska agtisa. halku gerəška bsəsku yhəy ma tqan.

a. maya ma aqan.

b. 'Comstock Avenue.' halkəy thəy ma tqan.

a. ha, wan aqan.

b. de 'Comstock' hos u ra9 ila ad 'Erie Boulevard'. gaðo. kolkad halka gaðo bɪdɪhda u bəyð o 'Erie' sre u ra9. gerəška bsəsku mɪdɪgtu ka qbn dona kolka ad ila afr sekədod so9oto. aqalkəygu wa aqalka 9d ɛ gerəška bsəska ka so hor ceda. kolka ad aqalka mɪdɪgta u bəyð wħad arkɪ donta mxsɪn 'laba'. kasi weye mxsɪnkəygu. mrkad gəšo wħad arkɪ donta mɪs weyn. bugagu mɪskasu dul yala.

a. mhad snɪd.

b. ad mudn.

English

a. Do you have my book?

b. Yes, I have it.

a. Where is it?

b. It is in my house.

a. Where is your house?

b. It is not far from here. It is near the bus station. Do you know where the bus station is?

a. No, I don't.

b. Do you know where Comstock Avenue is?

a. Yes, I do.

b. Well, go down Comstock till you reach Erie Boulevard. Turn left when you get there and go up Erie. The bus station will be about four blocks. My house is the white building in front of the bus station. When you go in the house, turn right. You will see Room 2. That is my room. When you go in, you will see a big desk. Your book is on that desk.

a. Thanks.

b. You're welcome.

TEXT SIX

Somali

a. wȟan donəya ɪnan tɪlɪfon dɪro e ȟggu tɪlɪfonku yhəy ma tqan.

b. tɪlɪfon ba a dbəqəda sddeȟad daqəda agteda a kolkad dbəqəda sddeȟad gaðo. sddeȟ albab ðaf dbetəna bɪdɪȟda u bəyð. laba albab o kale so9o hdəna bɪdɪhɪda u bəyð. wȟad ku arki donta tɪlɪfonka daqəda hosteda. tʊbɪn sentɪ ma həysəta.

a. maya e mad i srifi šn iyo lbatnkən senti.

b. ha.

a. mhad snɪd.

English

a. I want to make a phone call. Do you know where the telephone is?

b. There is a telephone on the third floor near the window. When you go up to the third floor, pass three doors and then turn left. Walk for another two doors and turn left. You will see the telephone under the window. Do you have a dime?

a. No, will you change this quarter for me?

b. O.K.

a. Thanks.

BUILDING THINGS IN SOMALI

by

Paul D. Black
Nur Abby Hussein
Mohamoud Ismail Samater

Preface

This material was prepared for the express purpose of providing Peace Corps Trainees with a terminology appropriate for their task of building schools in Somalia. It supplements the more general revised and experimental edition of Beginning in Somali being prepared simulaneously by Dr. Pia and his staff.

Being prepared in haste, this supplement is less than ideal in many respects. At the time when the material was needed, the trainees did not have sufficient background in Somali grammar to allow these materials to be simply a vocabulary accompanied by usage drills; yet it was considered neither beneficial nor economical to repeat material the trainees had already covered in order to make the lessons complete in themselves. A knowledge of some of the grammar and vocabulary (specifically demonstratives, possessives, and numbers) presented within about the first fifty cycles of Beginning in Somali is assumed. Even then this supplement is not exhaustive in appropriate terminology and could not, within its scope, provide sufficient examples of and drills on such items as 'prepositions.'

The selection of the vocabulary was done by Mr. Hussein; he and Mr. Samater also helped prepare the dialogues and saved the materials from some rather gross errors with their proofreading. Mr. Black is responsible for the notes and the drills. Dr. Pia read the final drafts.

CYCLE A.1

Dialogue

kàsi wa mh̄əy.	'What is that?'
kəni wa baldi.	'This is a bucket.'
baldiga í ken.	'Bring me the bucket.
mrkà ∂gah̄əni ila qabo.	Then lift this stone with me.'

Notes

1. You see from the dialogue that baldi is 'bucket' and baldiga is 'the bucket.' In Somali every noun falls into one of two groups according to 'gender,' i.e. they are either 'masculine' or 'feminine' (these traditional terms will be used without trying to suggest that a Somali feels that a shovel is any more woman-like than a bucket). In baldiga, only the final -a is the definite article (the articles -u and -i also exist but are not used after nouns in the sentences in this cycle). The -g- is what might be called the 'gender marker.' Masculine nouns take the gender marker -k- except after g or i (when it becomes -g-), after other vowels (when it is -h-), and after h̄, q, and 9 (when it disappears). Feminine nouns take -t- except after d, h̄, or a vowel (when it is -d-), after ∂ (when it is -∂-), and after l (when as always in Somali, l plus t becomes š). Don't try to remember these rules; instead, learn the gender marker with the noun.

2. kàsi 'that' and kəni 'this' consist of the masculine gender marker -k- plus -às 'that' and -ən 'this' respectively plus the article -i. tàsi and təni are thus used in reference to feminine nouns. These are the same forms as occur after nouns, e.g. dgh̄ən ila qabo. 'Help me move this rock.'

3. The i in i ken 'bring (it) to me' is a contraction of i 'me' plus u 'to.' u ken would mean 'Bring (it) to (him, her, or them).' It is also possible to say just baldiga ken (or ken baldiga) 'Bring the bucket.' Likewise, the ila in ila qabo 'lift (it) with me' or 'help me lift (it)' consists of i 'me' plus la 'with.' Thus also la qabo 'lift (it) with (him, her or them)' and qabo 'lift (it).

Vocabulary

The student is not required to learn all the following terms during the course of this cycle; they are merely collected together here for convenience. The gender marker plus the article -a is given after a hyphen.

Materials

nʊrd-da	lime	cacur-ka	brick
biyo-ha	water	loħ-a	board, plank
sɪbə-ka	cement	mʊsmar-ka	nail
9id-da	sand	qoroħ-a	small stones, crushed rock
əgaħ-a	stone		

Tools, etc.

baldi-ga	bucket	frələy-da	rake
dʋbbe-ha	hammer	mncrfd-da	shovel
mles-ka	trowel	mndarq-a	pick ax
misen-ka	scales	ɛbrd-da	(crow)bar
fosto-da	(oil)drum	haðɪg-ga	string
šanðo-da	sieve	miqiyas-ka	measuring tape or chain
mišar-ta	saw		
mɪndi-da	knife		

Note that in nouns ending with *o* or *e*, the final vowel changes into stressed *ə* before the gender marker plus article; e.g. biyə́ha 'the water.'

Drill

A. Vocabulary

The instructor drills the student on the meanings of appropriate new vocabulary, first from Somali to English and then vice versa.

B. Substitution

The appropriate items covered in the vocabulary drill are to be substituted for the underlined form in each drill.

a. *baldiga* í ken.

b. í ken *dʋbbə́ȟa*.

c. *ðgaȟa* ila qabo.

d. ila qabo *loȟa*.

e. *mleska* u ken.

f. u ken *loȟa*.

g. la qabo *fostə́da*.

h. *loȟa* la qabo.

i. *ðgaȟa* qabo.

j. ken *dʋbbə́ha*.

C. Transformation

a. Cue: í ken baldiga.

Response: baldiga í ken.

b. Cue: əgaħa la qabo.

Response: la qabo əgaħa.

Conversation

Using tools, etc. or pictures thereof, the instructor says such things as kəni wa mħəy and baldi u ken and the students respond accordingly both verbally and in behavior. Then students each make similar 'conversations' with other students.

CYCLE A.2

Dialogue

9bdo, mles la kaləy.	'Abdi, come with a trowel.'
ma həyo. ħggu yala.	'I don't have (one). Where is (it)?'
wəydi wsdadka.	'Ask the mason.'
wa hgag.	'O.K.'
aħmdo, kaləya halkən o qoša biyáha iyo 9idda iyo nʊrədda.	'Ahmed, (you all) come here and mix the water and sand and lime.'

Notes

1. The form kaləy means 'come.' Its plural is kaləya. The construction la kaləy means 'come with....'

2. Notice the gestures employed by your Somali instructors to accompany kaləy. Motioning with your finger, as is common in American English, is considered insulting in Somali.

3. In the last sentence in the dialogue, the speaker calls Ahmed, and then asks him and the men he is with to come. kaləya and qoša are plural imperatives.

4. wsdad is mason; 'a (the) carpenter' would be nicar(ka), 'a (the) doctor' is ðaxtr(ka).

5. Note that ħggu yala 'where is it' is used with masculine nouns; with feminine nouns use ħggəy tala. Note that the article, if it appears, is -u, e.g., baldi ħggu yala 'where is a bucket' but baldigu ħggu yala 'where is the bucket.'

6. Between clauses o is used for 'and,' e.g. kaləy o qiyas 'come and measure (it);' use iyo for 'and' between nouns, however.

Vocabulary

Below are the singular imperatives of a number of verbs; the plurals are usually formed by adding -a after consonants, -ya after vowels (note that final n becomes m before this -a , e.g. tʊma 'pound (plural).'

qiyas	measure	cr	cut, saw
qod	dig	gabi	shorten
cebi	break	šʊb	pour
qor	shape	tʊn	pound

Each of the above may be preceded by ku when the instrument used is mentioned; e.g. məcrəfədda ku qod 'Dig with the shovel,' baldiga ku šʊb 'Pour (it) into the bucket.'

Other verbs include:

kaləy	come (see note 1)
tg	go (with a place name, no 'preposition' is required, e.g. tg hargəysa 'Go to Hargeisa,' but u tg is used with a personal object, e.g. wsdad u tg 'go to the mason.')
wəydi	ask (but wəydiso 'ask for yourself')
si	give to (i si 'give me,' si 'give him,' etc.)
qabo	lift, take (plural; qabta)
ɪsku sɪn	level
sar	put
buħi	fill (preceded by ka when indicating with what filled, e.g. biyo ka bʊhi 'fill (it) with water.')
qoš	mix together

Drill

A. Vocabulary

The instructor drills the new vocabulary he wishes to introduce as before.

B. Substitution

As before, appropriate vocabulary is to be substituted in place of the underlined form.

a. loħa qiyas.

b. tʊma loħa

c. wsdadka wəydi.

d. u tg nicarka.

e. mɪndida ku cr.

f. ku qor mɪndida.

g. biyəha iyo 9idda qoš.

h. šuba nʊrədda iyo biyəha.

i. mɪndi ma həyo.

j. ma həyo dʊbbe.

k. baldigu ħggu yala. (masculine nouns only)

l. mɪndidu ħggəy tala. (feminine nouns only)

m. ħggu yala dʊbbuhu. (both masc. and fem. nouns; the student must make appropriate changes of frame).

C. Transformation

a. Cue: əgaħa qabta.
Response: qabta əgaħa.

b. Cue: ku qod mncrfdda.
Response: mncrfdda ku qod.

Conversation

As in cycle A-1, the instructor, and then each student, will improvise conversations with other students according to the situation and available materials. Likewise in later cycles, in which 'conversation' will no longer be mentioned.

CYCLE A.3

Dialogue

qfʊllo ma həysa.	'Do you have locks?'
ha. wan həya.	'Yes. I have.'
qfʊl ku sme 9lbebkà.	'Fix a lock on that door.'
mʊsbarro ma həyo.	'I don't have nails.'
nicarka ka so qad.	'Get (them) from the carpenter.'

Notes

1. msbar is an alternative pronunciation of msmar 'nail.' Likewise you may also hear mcrfd for mncrfd and mdarq for mndarq.

2. sme (plural sməya) means 'fix,' 'make,' or 'do.'

3. so qad means 'get (or 'pick up') for yourself.'

4. qfʊllo and mʊsbarro are the plurals of qfʊl and msbar, 'lock' and 'nail' respectively.

The majority of plural nouns in Somali end in o. Specifically there are three types of plural endings in o:

a. Most feminine nouns simply add -o (-yo after i), e.g. sbrdo 'crowbars,' mɪndiyo 'knives.' These become grammatically masculine in the plural, i.e. mɪndida 'the knife,' but mɪndiyəha, 'the knives.' (Remember that in general that o weakens to ə before most suffixes, or to ɪ and ʊ before -hi and -hu respectively.)

b. *Polysyllabic* *masculine* nouns *ending* *in* *b*, *d*, *ð*, *n*, *l*, and *r* usually double this letter and add *-o*, e.g. *msbarro* 'nails.' These are now feminines, e.g. *msbarrəda* 'the nails.'

c. Most *other* *polysyllabic* *masculine* nouns add -yo, e.g. *mlesyo* 'trowels.' These also become feminines, e.g. *mlesyeda* 'the trowels.'

Plurals of nouns (both previously and newly introduced) are given in the vocabulary if they are of this type. Remember that these nouns switch genders when they become plural. Other ways of forming the plural are covered in cycle A.5.

5. In the last cycle you learned to differentiate between *yala* 'it (masculine) is' and *tala* 'it (feminine) is.' While plural nouns retain gender distinction (but usually in reverse order), plural verbs do not, e.g. *yelen*. 'they (masculine *or* feminine) are.'

Vocabulary

		Singular	Plural
a.	saw	mišar-ta	mišaro-ha
	knife	mɪndi-da	mɪndiyo-ha
	shovel	mncrfd-da	mncrfd-ha
	crowbar	sbrd-da	sbrdo-ha
	level	swiyəd-da	swiyədo-ha
	window	daqəd-da	daqədo-ha
	(tin)can	dasəd-da	dasədo-ha
		qs9ad-da	qs9ado-ha

b.	nail	mʊsmar-ka	mʊsmarro-da
	scales	misen-ka	misenno-da
	mason	wsdad-ka	wsdaddo-da
	carpenter	nicar-ka	nicarro-da
	doctor	ðxtr-ka	ðxtərro-da
	wall	gɪdar-ka	gɪdarro-da
	door	elbeb-ka	elbebbo-da
	lock	qfʊl-ka	qfʊllo-da
	(door)bolt	hndrab-ka	hndrabbo-da
c.	board	loħ-a	loħyo-da
	bucket	baldi-ga	baldiyo-da
	trowel	mles-ka	mlesyo-da
	pick ax	mndarq-a	mndarqyo-da
	measuring tape	miqiyas-ka	miqiyasyo-da
	brush	brʊš-ka	brʊšyo-da
	glass (pane or container	glas-ka	glasyo-da
	roof	śqf-ka	śqfyo-da

(do not confuse this with sq́f(tə),'(the) comb')

Drill

A. Vocabulary

As before, the instructor drills the new vocabulary that he wishes to introduce.

B. Substitution

a. *qfʊllədi* ma həysa.

mišarti, cacurki, mʊsmarki, sbrdɪhi, qɜʕadɪhi.

b. ma həysa *elbebbədi*.

hndrabki, swiyədɪhi, mɪndidi, baldiyədi, mlesyədi.

c. *mʊsmarrədi* ma həyo.

mišarɪhi, misennədi, swiyəddi, sbrddi, qfʊlki.

d. ma həyo *miqiyaski*.

elbəbbedi, brʊški, mndarəqyədi, mleski, loħi.

e. *baldiyədu* hggəy yelen.

mʊsmarrədu, qfʊllədu, mɪndiyʊhu, brʊšyədu,
sbrdʊhu.

f. ħggəy yelen *qfʊllədu*.

mlesyədu, elbebbədu, mncrfdʊhu, loħyədu,
glasyədu.

g. *qfʊlki* sme.

gɪdarrədi, śqfki, loħyədi, daqədɪhi, misenki.

h. *mʊsmarro* ka so qad nicarka.

baldi, qfʊllo, sbrdo, miqiyaski, loħyo,
swiyədɪhi.

C. Augmentation

The instructor says a sentence containing an indefinite noun (e.g. baldi); the student repeats the sentence supplying the correct combination of gender marker plus article (e.g. baldigu). The sentence patterns and expected response for each drill are:

a. Cue: mʊsmarro ħggəy yelen.

Response: mʊsmarrədu ħggəy yelen.

b. Cue: í ken mʊsmar.

Response: í ken mʊsmarka.

D. Transformation

a. Cue: ma həysa qfʊl.

Response: qfʊl ma həysa.

b. Cue: brušvədi ma həyo.

Response: ma həyo brušyədi.

CYCLE A.4

Dialogue

kaləya ʊ gɪdarrəda rɪnciyəya o ŝqfka demʊreya. ħmido, ɪmisa qs9adod o rɪnci ad heysa.	'(You all) come and paint the walls and tar the roof. Hamid, how many cans of paint do you have?'
wħan həya afr qs9adod.	'I have four cans.'

Notes

1. After *ɪmisa* 'how much' or 'how many' and after numbers, feminine nouns of the class which adds -*o* to form the plural (cf. cycle A.3, note 4,a) add the suffix -*od*, e.g. *ɪmísa qs9adod* or *ɪmisa dasədod* 'how many cans,' *laba mncrfdod* 'two shovels,' *lɪħ daqədod* 'six windows.' Most nouns forming plurals in other ways retain their singular forms after *ɪmisa* and numbers, e.g. *laba baldi* 'two buckets,' *šn fosto* 'two drums.' In this construction, the number takes the article, e.g. *labadən elbeb rɪnciye* 'paint these two doors.'

2. *ɪmisa qs9adod o rɪnci ad həysa* may be considered a contraction of *ɪmisa qs9adod o rɪnci a bad həysa*.

3. The phrase *o rɪnci a* means 'which is paint,' cf. *sddeħ fosto o demʊr a* 'three drums of tar.' Note, however, that *o X a* is used only when the noun it modifies is already modified by something else, e.g. *laba dasədod o rɪnci a* 'two cans which are paint,' but *dasəd rɪnci* 'a can of paint.' Note also *glas biyod* 'a glass of water,' which suggests that biyo is the 'plural' of a nonexistent feminine noun *bi* (see note 1).

Vocabulary

Note the relation between the following nouns and the corresponding imperative verbs (plural imperative in parentheses).

Noun		Verbal imperative
rɪnci-ga	paint	rɪnciye (rɪnciyəya)
demʊr-ka	tar	demʊre (demʊrəya)
ħbəg-ta	resin, putty	ħbəgĕ (ħbəgəya)

Additional imperatives include:

build	ðɪs(-a)	open	fʊr(-a)
lock	qfʊl(-a)	close	ħɪð(-a)

Drill

A. Vocabulary

The instructor drills the meanings of the newly introduced vocabulary.

B. Substitution

a. ɪmisa *qs9adod* bad həysa.

baldi, mncrfdod, mles, rɪnci, mišarod.

b. laba *mʊsmar* ban həya.

dasədod, qfʊl, daqədod, mndarq, glas.

c. wħan həya afr baldi o *biyo* a.

rɪnci, 9id, qororoħ, sɪbð, demʊr, ħbəg.

d. šn baldi o *demʊr*an həya.

9id, biyo, rɪnci, nʊrəd, rɪnci, mʊsmar.

e. śqfka *demʊre*.

rɪnciye, ðɪsa, qiyas, ħbəgəya, tg, ðɪs.

f. *rɪnciyəya* elbebkâ.

fʊr, ħɪða, qfʊl, sme, fʊra, qiyas, sməya.

C. Transformation

a. Cue: sddeh̄ fosto o demʊr an həya.

Response: wh̄an həya sddeh̄ fosto o demʊr a.

b. Cue: wh̄an həya laba mncrfdod.

Response: laba mncrfdod ban həya.

CYCLE A.5

Dialogue

sʊga. fostoyinkâ ha qadina.	'Wait. Don't take those drums.
mħa ku cɪra.	What is in them?'
demʊr ba ku cɪra.	'Tar is in them.'
wa hgag. keriyonəyašâ sara.	'O.K. Put (them) on those wheelbarrows.'

Notes

1. The imperatives in this cycle are all plural; all except *sʊg* 'wait,' (plural sʊga) were introduced previously. *ha qadina* is the plural form of the negative imperative and means, 'don't take:' The singular negative imperative is made by placing *ha* before the singular positive imperative and suffixing (after consonants) -*in* or (after vowels) -*n* or, perhaps less commonly, -*nin*. The plural is again formed by suffixing -*a*, although in this case the suffix -*nin*- is obligatory after vowels. Also, before this suffixed -*n* or -*nin*, *o* becomes *ə*. In summation:

	Positive imperative		Negative imperative	
	Sincular	plural	Singular	Plural
'wait'	sʊg	sʊga	ha sʊgin	ha sʊgina
'give'	si	siya	ha sin(in)	ha sinina
'catch, lift'	qabo	qabta	ha qabən(in)	ha qabənina

2. (ku) *cɪra*, of course, is not an imperative, but rather means 'it is (in).' The construction *X* *ba* *ku* *cɪra* does not vary according to the gender of the noun, e.g. *mɪndiya* (=*mɪndiyo* + *ba*) *ku* *cɪra* 'knives are in (it).' A rearrangement of this sentence is *wh̃a* *ku* *cɪra* *demʊr*.

3. *fostoyɪnkå* 'those drums' and *keriyonəyaša* 'those wheelbarrows' illustrate two new ways of forming plurals. First, with respect to *fostoyɪñ*(ka), note that nouns that are feminine in the singular and end in *o* add the suffix -*yin* to form the plural, after which they are grammatically masculine. For examples see section a. of the Vocabulary.

Nouns ending in *e* or *əy* in the singular (and usually being grammatically masculine) form a plural by adding -(*y*)*al*, after which they also change their gender (but cf. *frəley*); e.g. *keriyone* 'wheelbarrow,' plural *keriyonəyal*. Note that if they then have reason to take the feminine gender marker -*t*-, the *lt* combination is pronounced *š*, e.g. *keriyonəyašå*. See section b. of the vocabulary, in which the change from *lt* to *š* is taken as understood.

Monosyllabic masculine nouns form a plural by suffixing *ə* plus a repetition of their final consonant, e.g. *feš* 'type of cleaver,' plural *fešəš*. Note that this is the only class of words which *retain* their original (masculine) gender in the plural. See section c. of the vocabulary.

Some irregular plurals are given in section d. of the vocabulary.

Vocabulary

		Singular	Plural
a.	(oil)drum	fosto-da	fostoyɪn-ka
	sieve	šanðo-da	šanðoyɪn-ka
	road, street	wəddo-da	wəddoyɪn-ka
b.	wheelbarrow	keriyone-ha	keriyoneyal-ta
	hammer	dʊbbe-ha	dʊbbəyal-ta
	rake	frələy-da	frələyal-ta
c.	cleaver	feš-ka	fešəš-ka
	table	mis-ka	misəs-ka
	cook	kug-ga	kugəg-ka
d.	stone	əgħ-a	əgħan-ta
	string, rope	ħaðɪg-ga	ħaðko-ha
	hatchet	gʊdɪn-ta gʊdn-ta	gʊdmo-ha

(Note that this last plural is regular if the second alterative singular form is used).

Drill

A. Vocabulary

The instructor drills new vocabulary as before.

B. Substitution

a. demʊr ba ku cɪra.

mɪndiyo, mħa, biyo, 9id, qororoħ, əgħan.

b. wħa ku cɪra biyo.

rɪnci, 9id, nʊrəd, mʊsmarro, sɪbð, demʊr.

c. ha qadina

sarina, sin, qabən, ðɪsin, qabənina, rɪciyen.

d. sar keriyonəyaša.

wəddəda, miska, misəska, śqfka, misənka, dgħa.

e. fostoyɪnku hggəy yelen.

weddoyɪnku, fesəsku, misəsku, dgh̄anta, dʊbbɨyaša.

C. Transformation

a. Cue: wh̄a ku cɪra biyo.

Response: biya ku cɪra.

b. Cue: demur ba ku cɪra.

Response: wh̄a ku cɪra demur.